RESERVE
STORAGE

Are We Mindful of Our Mercies?

Blessings are sometimes as hard to explain as sorrows. Today our country, alone of all the world, prospers. Ruin and defeat threaten us not.

What Shall We Render unto the Lord for All His Benefits toward Us?

We are ready to render thank-offerings unto His Kingdom. Unmerited blessings rightly suggest gifts of thanksgiving. Gifts for Christ's Kingdom seem to go directly toward the purposes of God's love.

This is the time for us to share in the Kingdom's progress. It is no moment for merely "holding our own." America alone is free to make notable advances in missionary work. Our hearts are open; let our hands be open also.

The expenses of the Board's work will increase heavily from this time on. Increased living costs and necessary relief must be met for missionaries in the war zone. Unusual demands are coming from many fields. Necessity is compelling the decrease of government grants in Africa and India. Twenty missionaries have been held in this country, who will sail the instant the war is over.

The Real Facts by Way of Contrast

1.	The facts for April	Gifts from churches gained $884 Individuals' gifts fell off $2,000
2.	The facts for 7 months	Gifts from churches lost $3,351 Individuals' gifts fell off $6,015

Gifts from living donors have decreased nearly $10,000. We have no right to take credit to ourselves for the accident of increased return from legacies.

This year INDIVIDUAL GIFTS should be larger than ever before in the Board's history.

Will you take a missionary's salary for your own?

Will you take a definite valley or district with its native workers and churches?

Will you become shareholders in a station at $100 or $30 a share?

Such *definite investments* will count on your Apportionment; will stimulate your personal interest; will bring the Board's treasury out of danger.

Shall the Gifts of Churches and Individuals Now Increase?

A TEMPLE COURTYARD IN WAI, INDIA

The small object in the center is an idol. It shows simply the head and shoulders—a fat, sleepy face, with large ears. Wai is a part of the Marathi Mission

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JAPAN has the chance now to bind China to herself indissolubly. If she will make it clear to China that she is not seeking territorial aggression or political overlordship or special privilege; that she is not taking advantage of these preoccupied times to absorb her as she has absorbed Korea, but is sincerely desirous of helping China to preserve her integrity; that she wishes to maintain the open door and only seeks to make sure that Western nations shall not dominate the Orient by undue influence at Peking, she will prove a sister nation indeed to China and win an enduring friendship.

Japan's Chance in China

For China has proved herself responsive to kindly and generous treatment. She has shown in many practical ways her appreciation of the course of the United States in returning the excess of indemnity, in recognizing the republic, and in standing for the open door.

Looking to the long years of development that are to come, China's friendship must be a tremendous asset for Japan; her resentment and ill will a persistent and increasing menace. It would be a master stroke of diplomacy so to treat her at this period of struggle that when she emerges into national strength and influence she may look with grateful eyes upon the island empire that neighbors her shores. We trust that the Japanese premier's assurances of his country's intentions toward China reflect the sentiment of all his people, including the military party. Count Okuma will win undying fame and honor as the statesman of modern Japan if he shall be able to cement friendly relations between his country and huge, awakening China.

A LETTER from Constantinople dated March 10, which reached the Rooms April 8, brought good news. All in the missionary circle there were well; also those at Bardezag, Brousa, and Adabazar. Miss Parsons, who had been ill for some time, was almost completely recovered.

Reassuring Report from Constantinople

Word had come from Trebizond that while many of the schools in the city had been closed in order that the buildings might be used as barracks or hospitals, the mission school had not been molested. The influence of Dr. and Mrs. Crawford had been of great help to the poor people of Trebizond in quieting their fears and cheering their hearts.

All the mission stations of Turkey were communicating with Constantinople usually as often as once in ten days. In general, the missionaries were reported well; where there had been illness, recovery was said to be at least begun. From Van and Bitlis it was specially said that the health of "our people" was better than it had been; the sick were convalescing.

The placing of mission hospitals and buildings at the disposal of the government had been no small contribution and one that was appreciated. It was evidence to the officials that the missionary forces sympathized with them in the time of trial and stress, and were ready to do what they could to assist.

How heavily war conditions are adding to the cares of our missionaries in Turkey appears from a letter sent February 23 by Mr. Partridge, of Sivas, to Dr. Marden, of Marsovan, a copy of which has come to the Board Rooms.

Burdened Missionaries in Turkey

The depleting of the American staff at Sivas, by the going of the medical deputation to help at Erzroom and by the sickness of some of the nurses left in the Sivas hospital, was compelling Mr. Partridge to spend most of his time there, which, he confides to Dr. Marden, "from a medical standpoint you can imagine is not very satisfactory." One of the nurses had succeeded in keeping on her feet and a relief deputation from the Marsovan station was hoped for soon.

It seemed doubtful whether the teachers' college would be able to finish the school year. Mrs. Clark had taken over the care of the station treasury; Mrs. Partridge was doing a good deal of teaching and had taken more or less of the responsibility for the educational work. With all the houses and institutions connected by telephone, it was possible to reach Mr. Partridge wherever his various duties carried him, so that he was able to keep his hand upon the movement of affairs. He missed his recreation and exercise in the saddle, because, since the authorities had lugged off the mission team, he did not venture to take the other horses outside the compound.

News coming to Sivas from its representatives at the front in Erzroom showed that they were all loaded to the muzzle with work. Miss Graffam was the matron of the Red Crescent Hospital, under the patronage of Turkish ladies, with Turkish physicians and untrained nurses. Eighty wounded officers were being cared for in that hospital. Dr. Clark had gone over to take care of the American Hospital, with Miss Zenger's help as nurse. Mrs. Sewny, with some help from Miss Zenger, was about to put on its feet an Armenian hospital of 250 beds. With these enterprises fairly going, it was hoped one or two of the Sivas representatives might be able to return to their regular work.

Thus with new calls growing out of the necessities of the case, and with increased opportunities for service, our missionaries on the many fields of Turkey are busy at their Christlike ministry. It cannot be but that their labors will still further overcome prejudice and suspicion on the part of those among whom they move on their errands of mercy.

A Sample Case of Missionary Devotion

WHILE we are reading in our daily papers of the heroic service which doctors and nurses who have gone from America are rendering in the pest-ridden sections of the war zone, we ought not to overlook the quiet, faithful devotion of our missionary representatives, some of them in places far removed from the excitement of the battlefield.

A letter just received from Mardin, in the interior of Asiatic Turkey and on the edge of Mesopotamia, as remote, one would think, as any place in Turkey could be from war conditions, says that typhus rages in places roundabout. Two cases were reported in the city itself and Dr. Thom had three soldiers in the hospital down with it; twenty-five soldiers in all crowded into the hospital. Besides that the doctor had a large practice and was acting as a government examiner. The day before the letter was written he had visited a village on the plain, two hours away. A month or so before a soldier brought typhoid there; he recovered, but three died of the disease in the house where he was sick, and now there are forty cases in the village. Among the miserable, unsanitary houses of this village the doctor went on his visits to the sick.

The two elder ladies of the station, Mrs. Thom and Mrs. Andrus, are enfeebled invalids; Dr. Thom and Mr. Andrus, carrying their years lightly, are yet very tired and worn; the Emrichs are away at Beirut for health reasons; the five ladies, Mrs. and Miss Dewey, Miss Fenenga, Miss Graf, and Miss North, are well but heavily overloaded with tasks and face to face with their people's sorrow. Yet the letter begins, "We feel very much favored in our station." (!!)

A Chance to Guess

WHO will locate this picture? Is it a scene in the White Mountains of New Hampshire? Or in some glen of the Adirondacks? Or somewhere in the Carolinas? It might be in any one of these places, or in a hundred more beauty spots of the United States.

But it happens to be in one of the

WHERE IS IT?

mission fields. Where? In Japan? Or in the foothills of the Himalayas in India? Can it be Ceylon? Or perhaps some part of Africa? Well, here's the chance to guess. One of our missionary company, at least, knows where it is; the one who sent the picture. It is in—but suppose we wait a month and name the place in the June *Missionary Herald.*

The Missionary's Best Protection

"SHOULD the natives here revolt against the government, we are assured that, as in former uprisings, the missionaries will be let alone and always considered as the friends of all." So writes one of our West Africa missionaries reporting fighting between the Portuguese and the Germans to the south in Angola, and between officials and natives to the north of his field.

This message illustrates a fact so repeatedly noted as to warrant the assertion that the missionary's surest protection is always his missionary character. Not upon gunboats or soldiers, but upon his own personal impress on the people of the land does he chiefly depend for his safety. Under God, his main reliance is not upon physical but upon moral forces. His best passport is his missionary commission. That doctor of Urumia, reported recently to have prevented the massacre of 3,000 Assyrians at the hands of an infuriated mob, made his heroic effort successfully not so much, we may believe, because of the American flag he carried as because the lawless Kurds knew who he was. His spirit of good will, his ministry of healing through all that region, his unselfish and trusty life—these made him secure from attack and gave him a respectful hearing.

The missionary is "the friend of all." The suspicious East has learned the lesson slowly. It has blundered sometimes into attacking its best friend. But it has seen its mistake. In all the great mission lands, in Turkey, India, China, Japan, and Africa, they know they can trust the missionary. And they do trust him. He is a privileged person, who does not need a gun to cover him as he walks abroad. The pity is that he cannot be multiplied a hundred fold in the Near East today. Then might we see fanatic hatred rebuked and cruel reprisals prevented.

A Correction

A LETTER from Rev. Philip A. Delaporte, of Nauru, Micronesia, printed in the *Missionary Herald* of last November, covering episodes connected with the transfer of that island from the German to the British flag, referred to a

consignment of provisions from Australia to the mission which had not arrived, and which with the rest of an entire cargo he had received definite word the English authorities at Ocean Island had confiscated. In his extremity he had sent a written protest to the British officials at Ocean Island.

Another letter just received from Mr. Delaporte explains that he was misinformed as to this occurrence; that it was not the British authorities, but the resident manager of the Pacific Phosphate Co. at Ocean Island, who held these goods. Mr. Delaporte wishes this correction made, that the officials unintentionally misrepresented may be freed from any blame in the matter. We make the explanation gladly and with regret that the *Missionary Herald* should have contained the false report.

Christianity Levels Up

MR. WILBUR S. DEMING, one of the teachers in the high school of the American Board at Ahmednagar, in the Marathi Mission, has recently organized a Social Service League between the four highest educational institutions of that city. One activity of this league was a recent prize speaking contest, in which two speakers from each of the four schools spoke for a prize. This prize was an ornamental art vase of copper made and given by boys of the American Mission High School. The prize was to go to that school whose two representative speakers got the highest average mark. Two of the four schools are connected with the American Board's mission, one is connected with an English mission, and only one is not a mission institution. It is not strange that the non-mission school won the prize, because its representatives were two Brahman boys whose enunciation and oratorical power were partly inherited from generations of the most gifted caste of India, while all the five Christians had come from a humble social origin. But it was remarkable that in a considerable Indian city, at a prize speaking contest, three of four competing schools were mission schools and that five of eight speakers were Christians.

A Brahman's Testimony

DISPATCHES from India recently announced the death of Hon. G. K. Gokhale, a member of the Viceroy's Legislative Council and founder of the "Servants of India," said to be the most significant and promising of all the native societies springing up for the betterment of social conditions in the land. By his character, his personal charm, his broad-minded views, his entire devotion to the welfare of his countrymen, Mr. Gokhale is said to have been the most influential public man in India.

It is an illustration of the public spirit and patriotism of the Indian Christian community of Ahmednagar that it promptly convened a public meeting to send to Mr. Gokhale's family an expression of sympathetic respect. At this meeting an Indian Christian leader made the most important speech. Another speech was made by the Brahman principal of a high school in the city. Expressing gratification that the Indian Christian community was leading in such civic service, he said that in no city in Western India is there such kindly feeling between all communities as in Ahmednagar, and he considered the chief cause of this satisfactory condition to be the influence of broad-minded and public-spirited American missionaries who were citizens there. It was gratifying that such a Brahman leader should express such a conviction regarding one influence of American missionaries.

An Extra Thousand Dollars

THESE are dubious times for foreign mission treasuries; times when prudence urges that expenditures be held rigidly down to the barest necessities of the case; when no expansion should be contemplated, no increase of appropriations allowed.

But here comes word from Austria that our two missionary families in Prague find the cost of everything—even the very staples of food—mounting irresistibly to war prices. They have cut off here and cut down there till there seems to be no more they can cut, and even now they are almost on a famine basis, with the prospect of worse conditions ahead.

A recent post card from Prague says: "Prices are in superlative degree, and the questions, What shall we eat, or what shall we drink, or wherewithal shall we be clothed, are real burning questions all along the line."

What could the Prudential Committee do but what it did at its meeting of April 13—vote an extra appropriation of $1,000 for the relief of these two hard-pressed families holding on amid the declining fortunes of their people and the injuring of their work.

Is there not some one, whose resources, perhaps, have not been greatly impaired in these times, whose larder is full, and whose comforts are undiminished, who will feel like providing this sum to the relief of the Board's imperiled treasury and the helping of these friends on the firing line?

Christ's Call to College Men

IT is worth much in these times, when many speak darkly about Christianity's collapse and point to the horror of this great war as making impotent the Christian message, that even while they are so talking there should break forth in widely separated places and among the forward-looking youth of American universities a remarkable response to the call of Christ. At Pennsylvania State University, at Yale, and at Oberlin have recently been witnessed scenes of nothing less than revival power. At each of the two former institutions hundreds of young men have announced their decision to become Christ's disciples and to live for him and his Kingdom. At Oberlin the demonstration was of a missionary character, as upon the day of renewing pledges for the support of the Oberlin-Shansi work in China, with unprecedented enthusiasm and really sacrificial surrender, the sum of $3,650 was pledged by the student body for the maintenance of their Christian enterprise on the other side of the world. Under the leadership of such men as Sherwood Eddy, John R. Mott, Frank Buchman, and Henry Hobson, these awakenings of college men mark the power of Christianity's challenge as a world religion, adequate to meet life's deepest needs and to stir life's deepest devotion. We look with hope and in prayer to see the fire spread.

Korean Prisoners Pardoned

WE rejoice with the missionaries and the Christian Church of Korea over the pardoning in February, by the Emperor of Japan, of Baron Yun Chi Ho and five other Korean Christians who were serving a term of imprisonment for alleged conspiracy to assassinate Count Terauchi, Japanese Governor General of Korea.

It will be remembered that hundreds of Christian Koreans were arrested on this charge and that 122 were tried in Seoul, of whom only seventeen were acquitted, the rest being sentenced to from five to ten years' imprisonment. Of these 105 ninety-nine were acquitted in a second trial before the Appellate Court, the remaining six being sentenced to imprisonment from seven years downward. This was on March 20, 1913. A final trial, upon the justice of the legal procedure, before the Court of Cassation resulted in 1914 in the confirming of this second decision. That now in 1915 all the six should be pardoned, when having served but the least fraction of their sentence, gives color to the suspicion that they too were not really believed to be guilty, and that in this indirect and diplomatic way the decision of the second court is practically reversed.

Public opinion seems to detect the hand of Count Okuma, Japan's fair-minded and peace-loving premier, in this imperial act. The harsh, not to say pugnacious, commander of the

Photo from H. B. Belcher

COMPOUND OF AMERICAN BOARD MISSION

1. Mission Hospital
2. Physician's Residence (Cooper and Belcher)
3. Operating Pavilion
4. Missionary Residence (Hodous)
5. Physician's Residence (Kinnear, Neff, and Gardner)
6. Missionary Residence (Newell)
7. Missionary Residence (Christian and Beard)
8. College Chemistry Building
9. Old Temple
10. Church Parsonage
11. Roman Catholic School (new)

gendarmerie who was in control when these wholesale arrests were made is no longer in Korea; the higher Japanese officials now in power there are said to be pursuing a different policy of administration; trust and good will are being shown toward the missionaries and their work. All in all, the outlook for the peace and prosperity of Korean Christianity is distinctly brighter.

Mission Compounds

FEW who have not visited the mission field realize the meaning of "the compound"; the land, usually inclosed, sometimes within the heart of an Oriental city, often just outside the city wall, where are located the missionary residences and institutional buildings which constitute the mission plant. At the larger and more developed stations these compounds are often extensive and quite imposing with their array of buildings. Not always is it found possible to concentrate all the activities in one compound or within one wall.

The Foochow compound, of which a picture appears herewith, is one instance of such close grouping of the many interests of a station; though in this case the union undertakings for which Foochow is becoming distinguished are in other parts of the city. The Techow station, of whose planting an account also appears in this number, has the advantage of being laid out with a free hand upon a new location. It may therefore be supposed to exhibit an ideal arrangement at least for its field.

One who has visited at a mission compound realizes what centers they are of light and life; what comfort, inspiration, vision, they afford to all who come and go. They are reservoirs —nay more, they are springs of power for dry and thirsty lands.

Returning Good for Evil

AN inconspicuous but thrilling event in modern history is related in an English book, "The Passing of the Dragon," published by Hodder & Stoughton. It tells the story of the overthrow of Manchu rule far inland in Shensi during China's late revolution, and of the relief expedition sent out to rescue missionaries in that province who were in great danger from the rioting. Indeed, eleven missionaries were killed by infuriated mobs before the relief came. The English Baptist Mission Hospital at Sianfu, the provincial capital, fairly swarmed with wounded, and the other mission premises were overrun in providing shelter and food

AND VICINITY, FOOCHOW, CHINA

12. Military School
13. Ladies' House (old)
14. College Library
15. Compound Church
16. Smith Hall (College)
17. Higher Primary School (new)
18. Site of New Church (begun)
19. Ladies' House (new)
20. Station Boarding Class Building (new)
21. College Press

for fugitives, irrespective of race or sex.

This mission, it happens, was one of those which suffered terribly in the adjoining province of Shansi during Boxer times. Then devoted men and women were cruelly done to death by Yü Hsien, the infamous Manchu governor. Now, eleven years after, rich and influential Manchus of Shensi, hunted and in despair, turned to the foreigners who were friends and colleagues of the murdered missionaries of Shansi. Dragged to Sianfu, thrown into prison, left for days without food, in cold and filth, these men found their families cared for in the mission compound and they themselves, in some cases, released through the intervention of the missionaries.

Education and Evangelism in China

ONE of the Board's missionaries in China has been making a study of the China Mission Year Book statistics in order to compare the results achieved by the American Board missions, which are conspicuously strong in the educational line, and by some of those missions which devote their energies to evangelism pure and simple. His resulting parallel tables are impressive. With about one-fifth the number of missionaries, the American Board figures show one-half as many again Chinese pastors, almost as many other Chinese workers, one-half as many church members, and an average contribution per member two and one-half times as large. In other words, it appears that the educational-evangelistic method of our missions produces a larger and stronger Chinese force and a larger church membership, and that it will bring about sooner than the narrowly evangelistic method a self-supporting, a self-governing, and a self-propagating church.

Other comparisons independently made point the same lesson and justify the claim which this missionary makes:—

"At present in China education is a method of evangelism and is so considered by the majority of educators. It is as much an evangelistic force as preaching on the street corner or in an evangelistic chapel, or distributing tracts. It is evangelistic in motive and in results. It was gradually adopted and has held its own because it has been effective in getting results. I am myself in evangelistic work and believe in it most heartily, but I should like to have others see the value of educational evangelism, which I consider to be very important in bringing China to Christ."

MR. PETER ISAAC, OF INDIA

By Rev. ALBERT J. SAUNDERS, Madura

THE late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. When a young man, he used to give lectures to the young men of his own country. Although he never really accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' They do not force it upon us, as the Mohammedans did their Koran; but they bring it, saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced: that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."

MR. PETER ISAAC

Another son of India, who has been inspired by the message of that same Bible, who has caught the vision of a regenerated people, and who is striving day and night to bring the vision to reality, is Mr. Peter Isaac, B.A., L.T., of the Madura Mission.

Peter Isaac first saw the light in an Indian village nearly fifty years ago. His parents became Christians late in life. Peter's father had very little education, but made a comfortable living as a trader and small land owner. That education which was denied him he resolved should be the possession of his son.

In 1885 the young man was sent to Pasumalai, and there for three years he came under the influence of that great soul, Dr. George T. Washburn. To this day the memory of those years is fresh, and the mere mention of the name Washburn stirs the pulse of his former pupil. Truly no one with the Christ spirit can live to himself in a place like India; his life and his works do follow him. Two fruitful years were spent in Madras Christian College, where Mr. Isaac graduated with the B.A. degree. Later, a year was spent in the Teachers' College at Madras.

Since 1890, Peter Isaac has been actively engaged in educational work. He spent some time as a young teacher at Pasumalai, then he became head master of the high school in Madura. Later, he joined the staff of the American College, where he now holds the position of senior Indian professor, working in the department of English and Logic.

During all these years Mr. Isaac has taken an active part in the Christian work of the city. He has been especially prominent in Young Men's Christian Association work, in Sunday school teaching, and he preaches often. He is at present deacon of the West Gate Church, the vice-president of the

MR. ISAAC ABOUT TO ENTER HIS BULLOCK BANDY

District Conference of the Madura Mission, and president of the Home Missionary Society, which this year has celebrated its sixtieth anniversary, and at special meetings in September raised over 1,000 rupees as a thank-offering from the native Christians. There is nothing spectacular and wonderful in the life of Peter Isaac, but he is a man of strong devotion, of high ideals, of the Christ spirit, engaged in the hard task of bringing Christian education to the youth of South India.

One of the familiar sights of Madura today is the worthy teacher in his snug little bullock bandy, trotting off to the college or to attend some business meeting in connection with the church.

In a recent interview, Mr. Isaac talked frankly of the problems and prospects of India. To the question, "What is your opinion about the status of education in India today?" he said: "It has greatly increased in volume. The quality, too, has improved. Formerly, education was largely theoretical; now it is more and more practical. And that is what India needs. Physical training and sports for high school and college men are going to have a great influence on the physique and spirit of Indians. Yes, and moral and religious education is now believed, even by Hindus, to be absolutely necessary to India's development."

"Mr. Isaac, what in your opinion is the outstanding problem of religion in India today?" At once he said: "The want of leaders—native leaders for the native church. We require men of rare spirit and equipment and fit for hard work, willing to sacrifice much. Yet with all our mission schools and colleges we cannot get sufficient men. That is our great problem."

"Are there signs of success? Is there a forward movement of Christianity in India today?" "Yes, decidedly so. The principles of Christ are deeply rooted in the hearts of men throughout India. Very many of India's high caste and leading men are followers of Jesus. He is enshrined in their hearts, but they fear openly

to confess him. Among the native Christians there is a growing sense of responsibility. They are anxious to raise sufficient money to support their own work, and out of their poverty are giving much."

"Have you a word of appreciation, Mr. Peter Isaac, for American people, for what they are doing in India for Christian education?"

"Yes," he replied, "I certainly have.

"In God's providence the East and the West have met. The great American people have had no small share in the noble work of bringing about this meeting. By sending their money and by sending the best type of their manhood and womanhood, they have brought light and peace to numerous homes and hearts in the East, and placed the people under 'an immense debt of endless gratitude.' Go to the distant corner of the district; there in the lonely village you see evidence of American philanthropy. Come to the town and great center of learning, and here you find in the schools and college, supported by American money, a large number of young men, the flower of the country—its future statesmen and business men, judges and lawyers, teachers and leaders, brought in a marvelous manner under Christian influence and training and equipped for their life's work.

PALM AVENUE ON THE CAMPUS OF THE NEW AMERICAN COLLEGE AT MADURA

"Witness the spectacle of a noble band of men who have gone out from these institutions occupying positions, high and low, in various parts of the country and shedding the light they received. None but an Indian can fully and gratefully appreciate the rare Christian love of a people living thousands of miles away sending its sons and daughters and vast sums of money to educate a people who are bound to them by no ties of clan, kinship, caste, or tribe. You have cast your bread upon the waters and found it after many days. May God grant that we, like our benefactors, live a life of service and sacrifice, and thus reflect the life of the Master whose example prompted you to love us!"

WHAT FIVE HUNDRED DOLLARS DID

A LITTLE over a year ago a Boston business man gave a sum of money to be used in financing new evangelistic work by native Christians in connection with American Board missions in China. Of this money $500 was assigned to Rev. Lewis Hodous, of Foochow, to be applied as he should judge wise. Mr. Hodous's report of the fruits of this investment has just come in and gives a wonderful demonstration of what can be accomplished with only moderate means in China.

Four Chinese pastors and preachers were supported for the year. Their records run as follows:—

"Pastor Li Nu Tung has done a good work. A few weeks ago his church was dedicated and he was ordained pastor. The building, which will seat 400 ordinarily and 500 on a pinch, is owned by the mission. Pastor Li preaches every week to an audience of 200. Twenty-eight people joined the church during the past ten months. He took an active part in the Eddy Campaign in Foochow. After the campaign he taught a class of business men, and fourteen of them have decided to join the church. He also has been teaching each week a class of 100 men in the Government Industrial School.

INSIDE THE TEMPLE ON RAM HILL, FOOCHOW

"Ding Guong Gau worked at Diong Loh till October, having his Bible class and doing work among the young men. In October he came to Foochow and helped us in the follow-up work. He visited those who decided to join Bible classes and organized Bible classes. As a result of his labors thirty men have decided to join the Iong Gio Haeng church. He returned to Diong Loh this week to carry on his work as before.

"Pastor Ling Caik Ua has been the organizing secretary of the Fukien Evangelistic Campaign. He visited the cities where the meetings were held and set up the meetings. To date 9,230 people have decided to study the Bible. Besides his work as organizing secretary, Pastor Ling has taught a Bible class, of whom twenty men have decided to join his church."

The fourth pastor had done good work, but his health giving way a change in assignment had been necessary, so his report is not included.

In addition to supporting these four men in their work, the money also financed summer work by theological students as follows:—

"Uong Ce Ing worked at Sung Ha, on the seacoast. The church here is supported by the Chinese entirely. He preached Sunday morning, had Sunday school and Christian Endeavor meeting. Near by is a village of fifty families where there is no opium, no idolatry, and no bound feet. This is the

Peter Ruth Gloria Ezekiel Paul James

PROPHETS AND APOSTLES IN EMBRYO AT SHAOWU

work of a member of the Sung Ha church.

"Sien Gi worked at the Upper Bridge, one and a half hours from Foochow. He taught Bible and singing in a heathen school, and as a result the teacher and pupils are coming to our church.

"Sung Cong is a Manchu lad. He helped to organize a band of his fellows, who went out three times a week in Foochow City and held evangelistic services on street corners. The attendance varied from a few tens to even a hundred persons. As a result, several people came to the services at the Manchu church.

"Ling Ching Ing is an Inghok boy, the son of Pastor Ling, of Inghok. He was at Naung Cho, population 10,000. There is no preacher there. On Sunday the attendance was forty to fifty. On Thursday, at the evening prayer meeting, the attendance reached fifty and more.

IN INGHOK

"Ngoi Seng Die preached at Buo Diang, in Inghok, a village on the river with a population of 3,500. Eighty new learners were enrolled here. The bubonic plague was very virulent, several hundred dying in the neighborhood. This interfered somewhat with work.

"U Nga Gank preached at Lik Iong, a large place opening up. He was doing good pioneer work. Iek Soi Nieng taught in the summer school at Inghok and worked on Sundays in connection with the Inghok church. Ko Ciong Seng was at Sung Kau. He preached on Sunday, visited villages, sold books. Uong Hieng Bing was located at Chek Chioh, also in Inghok. He did preaching, Sunday school work, and visiting.

"Seng Seng was at Dai Kau. He assisted at the service on Sunday and held a prayer meeting on Wednesday at different houses. Two boys and one man are ready for baptism when the touring missionary arrives to receive them into the church as a result of this young man's labor.

"Gong Ding Chuang substituted for Pastor Ling Caik Ua during his absence upon his duties as executive secretary of the Fukien Evangelistic Campaign. He preached and conducted the regular services of the church."

It is small wonder that the donor of the fund was pleased with the returns on the investment. He promptly sent another $500 to be used in furthering work so well begun.

FOR THE HEALING OF CHINA

A Statement from the President of the Rockefeller Foundation

In last month's *Missionary Herald*, announcement with editorial comment was made of the plans of the Rockefeller Foundation to aid in the improving of medical conditions in China. Since that time the Foundation has put forth its own statement concerning those plans and the purpose in which they are undertaken. This document is so pertinent and assuring to all friends of the missionary enterprise that we take pleasure in printing it here in full.—THE EDITOR.

FOR some time the Rockefeller Foundation has been considering the need of scientific medicine in China, and how best the Foundation might assist in meeting the need. A tentative general plan of procedure was adopted nearly a year ago, after conference with many eminent authorities on the subject. A competent Commission has since then visited China and studied with great care present medical conditions in that country. This Commission has now made a comprehensive report and has offered a series of recommendations. These recommendations have been tentatively adopted by the Foundation, subject to such changes as experience and further inquiry may suggest.

Happily, the Foundation is not first in the field. Many and various missionary societies of America, Great Britain, and the Continent have preceded it. Hundreds of physicians are now practising in China under the auspices of these societies. Their patients number tens of thousands, perhaps hundreds of thousands, annually. As rapidly as possible hospitals have been and are being established. In some cases these are fairly well equipped, but all of them are still very needy. Half a score or more of medical colleges have been started, partially manned, and equipped, and these colleges are being availed of by hundreds of Chinese students, with such preparation, more or less adequate, as circumstances have admitted. The Missionary Boards have been most zealous in medical missions, and have done everything possible, with the limited resources at their disposal, toward making this work effective. With these societies, and with the work undertaken by them, the Foundation from the first has contemplated the most cordial and sympathetic coöperation. We desire to supplement the work of the Missionary Boards where it is incomplete, to multiply it where it is inadequate, and always to engraft our additions in an entirely vital way. We cannot expect, even did we desire it, that the societies would materially change their principles or methods or the religious qualifications of their appointees, except as the societies may be self-moved to do so by experience and observation.

But the medical work of the Missionary Societies and Boards is confined to limited areas and is seriously restricted by lack of funds. In carrying out its comprehensive plans, the Foundation may find it desirable:—

1. To assist Missionary Societies to strengthen their medical schools and hospitals by providing equipment and other facilities, and by making annual grants, as may be found expedient, for the support of physicians and nurses selected by the respective Missionary Boards, subject only to the Foundation's approval of the professional qualifications of the appointees.

2. With the consent of the Missionary Boards, to reorganize and expand existing medical schools, with their hospitals, and to support these, wholly or in part, from its own funds.

3. To aid other medical schools that are not strictly missionary.

4. To establish, equip, and support new medical schools and hospitals. In choosing its agents, physicians, and nurses for independent schools or hospitals, the Foundation will select only persons of sound sense and high character, who are sympathetic with the missionary spirit and motive, who are thoroughly qualified for their work professionally, and who will dedicate themselves to medical ministration in

China. Beyond these qualifications, the Foundation cannot properly impose tests of a denominational or doctrinal nature, such as are deemed desirable by Missionary Boards for their own medical missionaries or agents.

In entering upon its work, the Foundation will hope to avail itself of the long and valuable experience acquired by the Missionary Boards in the conduct of their medical missions, and will welcome their sympathetic counsel in all matters of procedure and administration.

While this work of the Foundation will be limited to medical service, we believe it to be the highest duty and privilege of all men to cherish the spirit of Jesus, and ever to live and act in that spirit. The desire of earnest Christians to communicate the spirit of Jesus to the Chinese and to the whole world we share to the full. We share with the Missionary Boards also their conviction that the teaching of Jesus must be imparted to the Chinese through preaching and by all other proper agencies for communicating truth, and we are constantly mindful that in so far as we may be able to assist the Missionary Boards in their medical service, the Boards will be enabled to devote added funds to the strengthening and enlarging of their educational and evangelistic work.

As its agency for conducting this work, the Foundation has formed the China Medical Board, with offices at 61 Broadway, New York, and has conferred upon this Board the necessary powers and the financial resources believed to be currently needed. The chairman of the Board is John D. Rockefeller, Jr.; the director, Wallace Buttrick; resident director in China, Roger S. Greene, formerly United States Consul General at Hankow, China.

The members of the Board are Messrs. Wallace Buttrick, Simon Flexner, F. T. Gates, Jerome D. Greene, Harry Pratt Judson, Frank J. Goodnow, John R. Mott, Starr J. Murphy, Francis W. Peabody, John D. Rockefeller, Jr., Wickliffe Rose, William H. Welch.

In behalf of the Rockefeller Foundation,

(Signed)

JOHN D. ROCKEFELLER, JR.,
President.

TRANSPLANTING A MISSION STATION

Bag and Baggage Fifteen Miles from Pangchwang to Techow

IT is no small task to move a mission station which has been growing for thirty years and is rooted in the acquaintance and regard of its locality. Yet that is what is being done in the province of Shantung, in North China, where American Board missionaries have for nearly four years been advancing step by step toward this accomplishment.

For several years after the Boxer massacres of 1900, the advantages of such a transfer to a more strategic center were discussed by the Pangchwang missionaries, but the financial difficulties in the way seemed insurmountable. Land would have to be bought and buildings erected. An entire plant, including schools, hospital, missionary residences, must be provided, and almost from the ground up. It seemed hopeless to think of.

But in 1910 a gift of $10,000 was offered to the mission and the Board on condition that the change should be made, this money being meant to cover the purchase of the land and the removal and reconstruction of such buildings as were deemed valuable. All new building should be done henceforth at Techow.

The one and sufficient reason for the

change is to get a better center for work. Pangchwang is a country village buried in the midst of many similar villages of sleepy, contented character and restricted vision. Techow is a large city of restless growth, located on the line of the great Tsin-Pu Railroad, which connects Tientsin with Nanking and Shanghai. Its business also finds outlet through the Grand Canal, and it is the port of entry, on the north, for Tsinanfu, the provincial capital. It is just the place for a live, aggressive missionary work.

Rev. Charles A. Stanley, one of the missionaries at this station now in transit, and whose father, Dr. Stanley, was the first American Board explorer of this region, sends a plan of the new location, drawn approximately to scale. This plan, to be found on the next page, indicates just how the new station is to be situated and what progress has so far been made on the new plant.

Mr. Stanley says:—

"You will be able to gain a very good idea of how things are when you know that it is about one mile around the new compound, 'A,' and about three-quarters of a mile from this compound to the city premises, 'C.' You should know, too, that the suburbs, 'E,' extend around to the southwest and west of the city for approximately half a mile. In this suburb is our railroad station. This road comes by the northwest corner of the city. As is the case with so many cities in China, Techow has no north gate. Only the main streets in the city and suburbs are indicated.

"On the compound I have indicated the buildings which are already completed or nearing completion, as well as those which we hope to have finished by fall.

"The main entrance to the compound is on the southwest corner, the nearest approach from the city. From this drives and walks are to lead to the various divisions of the compound as per the dotted lines.

"The hospitals, for men and women, are practically completed. The main building, with the ward pavilions in the rear, occupies about the center of the hospital plot, with the quarters for Chinese physicians adjoining ('A, 1'). The buildings of the hospital and the yard are divided from front to rear, giving thus entirely separate accommodations for men and women patients. In the triangle at the rear is the isolation ward. Sundry equipment for the hospital, beds, etc., have been delayed on account of the war in Europe; but we hope to have a duplicate order through in time to open the hospital to patients by the end of April.

"We are sorry to say that we cannot as yet make a mark on the plot for the girls' academy, but so it is and so it will remain till money which has been asked from the Woman's Board of Missions of the Interior comes to hand —unless some one will step into the breach.

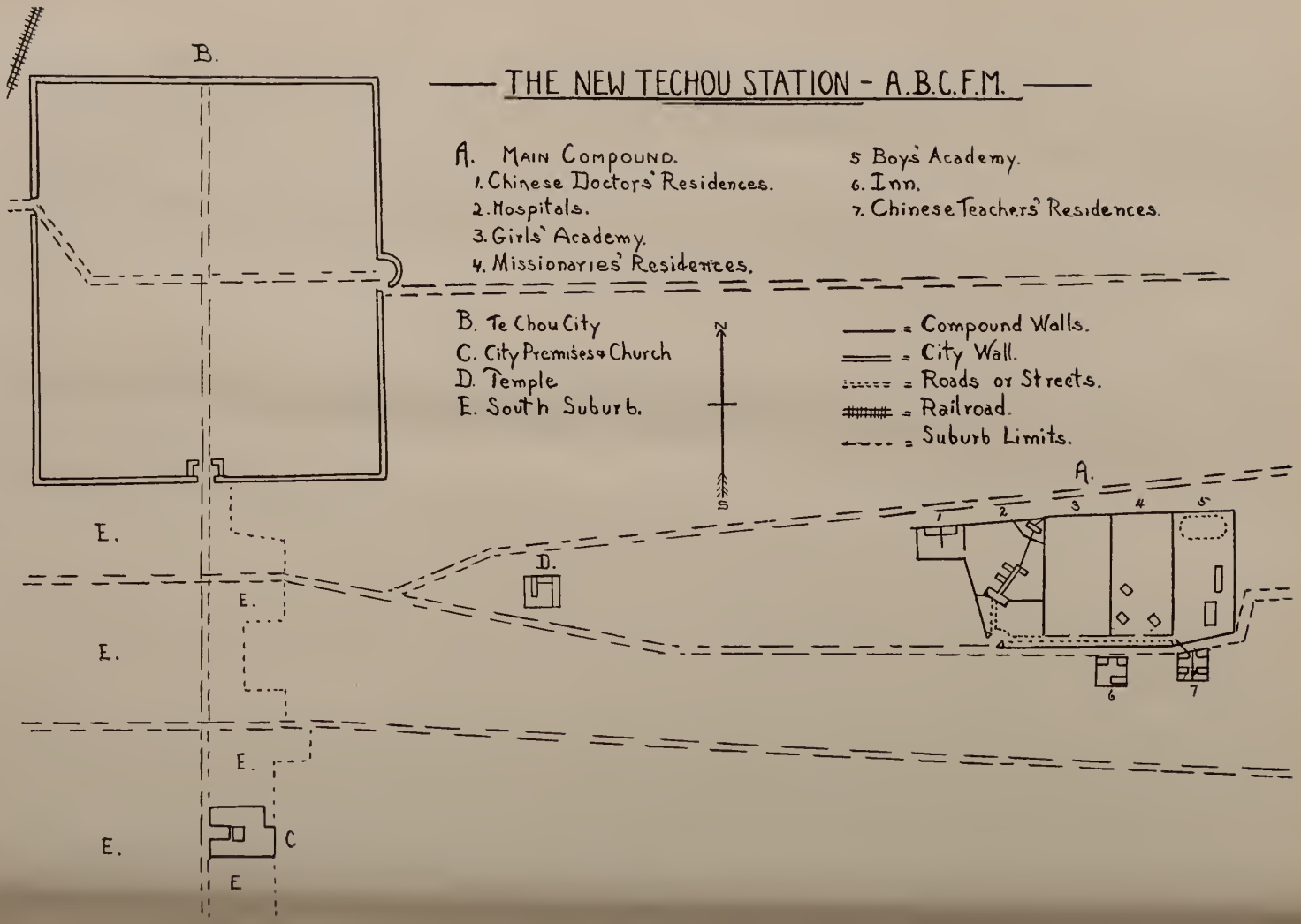
"'A, 4' is the plot set apart for missionary residences, and this, as you see, is already occupied, at least in part. Of the two houses in front, the one to the left is completed and the other one is roofed under. The third house is to be built this year for occupancy in the fall, and is to be the 'ladies' house,' being adjacent to the girls' school and woman's work.

"The academy plot, 'A, 5,' already begins to show up. Contracts for the two buildings as indicated on the chart are out, and it is planned that they shall be ready for occupancy in time for the fall session. The main building is to contain schoolroom, recitation rooms, and library, with dining room in the basement. The building in the rear is the first of the dormitories and is to accommodate about 110 boys. The dotted oval in the north end of the plot tells its own tale—athletics already play a considerable part in our school life and we have room here for a fine field.

"'A, 7' represents four courts which are to be built for the residence of the Chinese teachers in the boys' and girls' schools.

"'A, 6' is the inn for the accommo-

THE NEW TECHOU STATION - A.B.C.F.M.



dation of transients—friends or relatives of boys or girls in the schools or of patients in the hospitals. From the kitchens of this inn is to be provided the ordinary food for the patients in the hospital, special cases being provided for from the diet kitchen of the hospital.

"Our church is to be in the south suburb, and the square marked on the city premises, 'C,' represents our present small chapel, which will have to be replaced by a church sufficiently large to accommodate our quickly growing numbers. We must build here a church that will seat at least 800 people. On special occasions we will easily overflow a building of this size.

"This will give you some idea of where we are. What we will be doing in this place and in others you will know more fully as days fly by. Our hope and prayer is that much building in brick and mortar may be but a temporary phase in the building up of the Kingdom of God through all this great region."

A METROPOLITAN CHURCH IN CHINA

By Miss LUELLA MINER, Peking

IN Peking the American Board's assigned territory contains perhaps 200,000 people, and here we have three churches: Central Church, in connection with the premises where all the missionaries live; North Chapel, less than a mile to the north; and the Gate of the Morning Sun Chapel, about half a mile outside the city in the east suburb. This live church, which took in fifty new members last year, has a great field of its own and cannot work the city proper. Northeast and west of the North Chapel our field stretches, roughly speaking, in mile-long radii, and the Central Church meets this field, stretching also half a mile south of the mission compound.

Just at our territory's southeast limit lies the large Customs College; not far away is the Illustrious Virtue University; near the northern limit of our field is located the Republican University, from which fifteen young men have been coming to us for Bible study since the Eddy meetings in September; in the eastern part lies the women's factory, where about 2,000 women daily gather to make clothing for soldiers, and where Chinese women are eagerly welcomed two days in the week to speak "glad tidings." Connected with this is a factory and industrial school, from which forty young men have come to us for evening classes, and many of these are also in Bible classes.

PASTOR LI

Inside the Imperial City is situated the Peking Government University, with its preparatory department. In these four univer-

sities and colleges which we touch, with their preparatory departments, there are about 1,400 students. In the preparatory department of the government university the 500 students come from twenty different provinces. From teachers from the government universities; keen-eyed students; energetic men in business or official lines. And here, too, the rich and the poor meet together. The frail, scholarly looking man passing the contribution box

THE INTERIOR OF CENTRAL CHURCH

this Peking Government University over forty students have these last two months been coming to Bible classes at our Central Church, while special lectures or entertainments sometimes double the number.

There is not a pastor anywhere who has more reason to rejoice in his opportunity than Mr. Li, who faces his audience of 600 or 700 every Sunday morning in our beautiful Central Church. There sit the 100 students of the Union Woman's College and Bridgman Academy, the forty women of the Union Bible School, and about 100 women from the humblest rank up to the wives of high officials.

Beyond the schoolboys who occupy the front seats in the other half of the church, the pastor sees, perhaps, two of Pres. Yuan Shih Kai's advisers; with the other deacons is General Chang, who bears earnest testimony in the president's office, and who, as the national leader against the opium traffic, visited England in 1913. His sister, also a member of our church, is principal of one of the best girls' schools in the city and is a well-known leader of reform movements.

It is partly the coming of wealthier members into our Central Church, partly its increased vitality, which has nearly trebled the contributions of the church within the last three years, and the contributions to the Home Missionary Society are outside of this. The salaries of pastor and of one pastor's assistant are paid by the church, and half the salary of another assistant is to be raised by next autumn.

Over 100 members were received

into the church in 1914, many of them from the student class. The Sunday school of Central Church numbers over 700, including three branch schools held in the vicinity in the afternoon. And if the schools at our other two churches are included, our grand total is over 1,000. Sunday is a day of outreaching work for scores of students in the Theological Seminary and our Woman's Academy and College.

When we begin to write about the opportunity before us, pregnant facts so crowd our paper that we have no space for interpretation. We cannot write about the might-be-dones which flock neglected out of our compound gate or beckon vainly from city and country, while we stagger under the weight of the must-be-dones. A wealthy man living near us, not a church member but with heart on fire for social reforms, asks us for help. The secular daily papers are open to us for contributions on social and religious themes. A nation is groping for social and religious ideals and motives to fit the strange, new conditions. In short, the most strategic center in the world today for missionary work is Peking.

A FINANCIAL FAMINE

Hard Situation of British and Continental Missionary Societies

A CORRESPONDENT from Ireland forwarding a special gift of £50 writes: "There is no difficulty about money except the difficulty of sending it. I have an impression that the war is being paid for, to some extent, out of luxuries; anyhow the cost seems to be being borne by the public, and the supporters of foreign missions are not overtaxed and most of the foreign mission societies are going on well."

The remark touches a matter of general concern. Are the foreign mission societies of Great Britain, France, and Germany actually finding that receipts keep up in these war times?

We look to their reports of receipts to find that the London Missionary Society, which gained during the first months of the war (being £800 ahead at end of December), was at end of January £1,000 behind; that the Church Missionary Society was £32,000 behind at the last named date as compared with a year ago, and £23,000 behind as compared with the average of the last five years; and that the Society for the Propagation of the Gospel in Foreign Parts reported total receipts for 1914 only £1,428 less than for 1913, while receipts for its General Fund showed an increase of £5,120.

The Wesleyan Methodist Missionary Society, in the March issue of *The Foreign Field*, publishes no exact figures, but declares that when the month of February opened it was still £50,000 short of amount needed to cover 1914 expenditure; since then, it added, the stream of remittances had increased. The first paragraph of the March *Herald*, organ of the English Baptist Missionary Society, begins: "The increase in missionary contributions has not been maintained. During January we have received at least £500 less than in the corresponding month last year. This arouses serious concern."

Turning to the Continent, the *Journal des Missions Evangéliques* of Paris, reviewing the financial situation of its society one month before the closing of its year, announces that 393,000 francs have been received, leaving 360,000 francs remaining to be raised to meet the year's expenses; however, at the same time last year 550,000 francs were needed and 490,000 came in. The difference in the amounts needed is due in part to the severe curtailing of expenses by the society

in view of the war; and though the sum to be raised this year is much less, the conditions under which it must be gathered are, of course, immensely harder.

The *Evangelisches Missions Magazin,* published at Basel, reviewing the condition in Germany, rejoices over voluntary offerings of the missionary community which refresh the heart at this time, but confesses that for many missionary societies the financial situation is difficult. The income of the North German Mission amounts to but a half of its estimated need. In the first four months of the war the Gosner Mission received 30,000 marks less than its expenditure. The Berlin Mission reports that its income in November and December exceeded its falling off up to that time; but one of its largest and most fruitful provinces in East Russia is now severely afflicted. The Brethren's Mission reports gifts coming in slowly; the Barmen Mission has fallen off 135,000 marks, and the Basel Mission itself has incurred a shrinkage of 110,000 marks since 1913.

On the whole, the financial outlook for our sister missionary societies on the other side of the Atlantic cannot be called bright. Despite much devoted and sacrificial giving, notwithstanding donations from soldiers in the trenches and the stimulus of national pride to maintain national undertakings, it seems certain that missionary money is shrinking. As many of these societies closed their financial year April 1, they are now face to face with the problem how to order their course for the new year. Our sympathies and our prayers are evoked for the hard-beset officers and directors of these mission boards.

And for ourselves! Is not the call to America clear and loud? Times may be hard, business disturbed, the future clouded and uncertain; but we are free from war and from its terrible drain upon manhood and money. We know little of war taxes; our homes are not depleted to keep the battle line unbroken. We are at ease and in comfort, compared with almost every other great nation of the world. The foreign missionary undertaking therefore looks to us with a peculiar appeal. It is one, some say the one undamaged enterprise of the world in this day of upheaval. It is the enterprise to press with fresh zeal. And the American Board is ready to transmit the pressure.

"TIPPING THE LORD"

(From the Missionary Review of the World)

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious, he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or to the waiter that supplied his needs at the table.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$11,077.08	$4,513.20	$569.71	$9,487.65		$1,487.25	$27,134.89
1915	11,961.62	2,512.65	481.01	13,635.63	$1,500.00	660.63	30,751.54
Gain	$884.54			$4,147.98	$1,500.00		$3,616.65
Loss		$2,000.55	$88.70			$826.62	

FOR SEVEN MONTHS TO MARCH 31

1914	$173,201.32	$22,919.78	$8,461.63	$114,905.81	$4,000.00	$13,087.18	$336,575.72
1915	169,849.99	16,904.67	9,948.14	131,981.29	18,700.00	12,862.12	360,246.21
Gain			$1,486.51	$17,075.48	$14,700.00		$23,670.49
Loss	$3,351.33	$6,015.11				$225.06	

NOT SO BAD AFTER ALL

THE financial statement for the month contains a good deal of encouragement. The churches show a gain, as do also legacies and conditional gifts. Losses are recorded as to individual gifts, Sunday schools, and interest on funds; but striking the balance, we can report an increase over March, 1914, of the tidy sum of $3,616.65. Perhaps our readers can put themselves in the place of the officers of the Board and imagine the joy and relief that come to us in these days when the Treasurer renders a report like this. For every successful month passed we thank God and take courage. The churches seem to have changed from the continuous to the alternating current of late. December showed a loss, January a gain, February a loss, and now March a gain. Perhaps they want to stimulate us to activity by a series of negative and positive shocks as the months roll by. Very well, we like to be stimulated and undoubtedly need it —early in the year; but when it comes to the home stretch, we long for that continuous current of gains which we have enjoyed in some years. Five months more, friends, and then comes the end of a very trying year. We have been doing well, on the whole, but let us not be weary in well-doing. To bring the Board through the year with every dollar of obligation paid will be a notable achievement. *And we are going to do it. Let every one take notice and prepare to help.*

Do not fail to read the figures above, both as to the month and the seven-month period.

SWEARING AND GIVING

Each month we receive gifts large and small. We have been accused of speaking unduly of the large ones, so we here and now acknowledge a gift of six cents. It comes from a boys' club as "fines for swearing during the

month"! For once we are thankful a gift is so small. Next month we hope there will be none at all from this source. We advise those boys to quit swearing and to take to giving.

TWO CONSCIENTIOUS GIVERS

A Boston friend sends $100 with the remark, "This is double my usual gift, but I realize that the needs are very great and I want to do *my full share.*"

This from another letter: "Having set aside from my principal a certain sum for extras in the extra times, I am sending you a tenth of it for work in Turkey. I will leave it to you to place it where it will do the most good."

"PIGS IS PIGS"

Our friend in Illinois who is engaged in raising pigs for the benefit of the American Board writes in doleful strain because he has not done as well as usual. He sends $900 instead of $1,000 as a year ago. He clears the pigs, however, of all blame. We are sure our readers will enjoy a word from his breezy letter, and may some of them devise as good a method of supporting the Board. Our friend writes: "I am sorry that it is $100 less than it was last year, but hope to be able to make it up some time before the year closes. The pigs performed their part with commendable singleness of purpose, but market conditions have been very unfavorable and 'causes' have been very numerous and insistent, so that it has required a good deal of firmness to be able to keep even so near to last year's contribution."

THE RIGHT SORT

"In view of the troubled financial situation caused by the European war, I am sending another contribution. Thus far we have been prospered, rather than injured by the increased prices in some lines; so it is fitting that we should make increased contributions."

GETTING A PRINTER FOR WEST AFRICA

Every day brings something of interest—frequently of romantic interest—to the Home Department in the matter of securing recruits for our needy fields. We keep in correspondence with hundreds of volunteers and possible volunteers, and these cover a wide range of callings: clergymen, physicians, educators, agriculturists, industrial teachers, business agents, architects, and, most frequently of all, young women teachers. Recently we have been engaged upon the task of finding a printer to take charge of our press at Kamundongo, West Africa. Through the gift of a Boston business man we have an excellent printing and binding plant out there, from which the mission is waiting to publish seven or eight text-books, the New Testament, a hymn book, and a number of other things. The position calls for an all-round printer of strong Christian character, and of such personality as to make a congenial member of the station group, where all need to be friends.

Having failed to find such a man through our own efforts and those of the Student Volunteer Movement, we turned to Mr. Robinson, the Employment Secretary of the Boston Young Men's Christian Association, who proved to be a friend indeed. Here is what happened.

Mr. Robinson, after hearing the conditions and qualifications involved, placed the following "ad" in the Want columns of a Boston paper:—

> "Wanted: a printer to take charge of a mission press in West Africa. Apply to Employment Secretary, Y. M. C. A."

The response was immediate, and, we must add, overwhelming. Nearly 150 printers put in an application, and Mr. Robinson spent a good many hours on a good many days running these down by letters and interviews. Ruling out those obviously unqualified, he sent nine applicants to the Board

Rooms. Then the final sifting process began.

Number 1 looked exceedingly promising—a foreman in charge of a press-room in one of the largest printing establishments in the country. He wanted to know how many linotype machines we had. "None? Well, well, well!" "And how long will it take to get out a book?" "A month at least," we told him. "We issue a book about every day in our plant," he replied. Still he wanted to go, liked the adventure, etc. We sent for his wife, and that settled it. No missionary business for them.

Number 2 proved to be an experienced worker, too experienced, in fact; we ruled him out right away on the score of age.

Number 3 was all right on the professional side, but admitted his wife was not interested in Africa and he would have to leave her behind. That settled his case.

Number 4 was a reformed drunkard—a good fellow and a good printer; but we couldn't take the risk.

Number 5 runs a large jobbing establishment near Boston, just the kind we want. Unfortunately, while "long" on printing, he was "short" on religion. In fact, he confessed to not being a Christian at all. The conversation then turned from Africa to Boston and from printing to personal religion, and he went out looking very serious.

Number 6 was the opposite kind: "long" on religion but "short" on printing; a college graduate of good character and full of missionary zeal, but with meager practical experience. So it was a reluctant good-by to him also.

Number 7—a most interesting case; —Methodist, aged 35; good talker; had once thought of becoming a preacher; has had a printing experience of twenty years in a large establishment; owns his own home; a ladylike little wife, who is a good housekeeper and as eager as himself; no children.

"How did you become interested?" we asked.

"My pastor preached last Sunday on Christ building his church, and said that Christ needed every kind of workman, that each Christian should seek to find his job and get busy on the great task. I said to my wife, as we walked home, there seemed little that I, as a printer, could do for Christ. When we reached the house I took up a Boston paper and my eyes fell on that 'ad' of yours. I said to my wife: 'Look at that, will you! Why shouldn't I go to Africa as a missionary printer?' She agreed that I should. So, sir, here we are. We are confident the Lord has called us to that work." We put this man aside for further careful consideration.

Number 8 was a good candidate too, in charge of the printing department of a manufacturing establishment known the world over; a nice-looking young fellow, a Baptist, with an attractive wife. We noticed after two interviews that the wife was asking very particularly about the climate and snakes. Still it looked good and he was kept for further study.

Number 9, a well-set-up young fellow, recently converted, full of zeal, and a good printer; all his relatives favorable. Ruled out on the ground of having no wife and health not sufficiently robust.

So it simmered down to two. More interviews, more letters, many testimonials sought, doctors called in, pastors interviewed; and, to make a long story short, Number 7 was presented to the Prudential Committee. The Committee listened with interest, approved his papers, and he was engaged for five years as missionary printer for West Central Africa—Mr. (and Mrs.) James Hunter, of Brockton, Mass. May the Lord use them mightily for spreading the gospel by the printed page among the natives of Angola, and may all the others who could not go find positions of great usefulness here at home!

FOREIGN DEPARTMENT

TURKEY

A Wonderful Year for Work

Miss Agnes Fenenga, in a letter from Mardin, reports the various activities there. Dr. Thom, who has been serving as a government examiner of soldiers, and Dr. Andrus, in charge of the educational and general work, are both tired and worn, but well. Miss Fenenga says:—

"We all think this is a wonderful year for work. People come to us as never before and respond very quickly. There is a chorus of 'Amens' while prayer is offered in my ward Sunday school each Sunday, although not a single Protestant attends. We always pray especially for those who have gone to the front from that district, and their relatives seem to come to the Sunday school, not for the lesson, but to hear the prayer. In some mysterious way they seem to be hoping for blessing on themselves and on their absent ones. Our schools are more than full. We have rented a building for the industrial department of our high school, and even so we cannot accommodate a third of those who wish to come.

"The church schools, too, have had to add a teacher. Probably the numerous applicants are due to the close of the nuns' schools and to the lack of work, so the parents conclude that even the Protestant schools are better than the streets.

"Mr. Andrus and Miss Dewey keep busy in the boys' school, though there are few scholars from a distance. The number of city boys makes the school a good-sized one, though it is not full, as the bigger and older boys have to take the places of the fathers and older brothers who have gone to the front."

Trebizond's Bombardment

For some weeks the Secretaries of the Board have known that the mission station at Trebizond had sheltered many at the time of the bombardment of the city by the Russians in November and again later in the winter. Only recently, however, has a letter from Dr. L. S. Crawford, for thirty-five years at Trebizond, come to hand. Dr. Crawford's letter had been somewhat cut up by the censors and the bombardment story appeared in a postscript of only a few lines. He writes:—

"You know what occurred here on November 17. A similar visit from the People of the North, day before yesterday (January 28), kept the city in terror for two hours. Not much serious damage was done and only a few were killed. Four hundred took refuge at our house both times and one hundred went to our consulate. More serious things have occurred to the east of us."

The letter tells of issuing relief regularly to the mothers of some 200 families, giving bread, a small pittance of money, and in many cases condensed milk, since "occasional bombardments added to poor living have stopped the flow of mothers' milk, and babies are in a pitiful condition."

Most of these poor people are Armenians, with a few Greeks and some Turkish women, of whom Dr. Crawford says: "We are glad to do something for them, since it is their sons and husbands, for the most part, who come back—if they come at all—sick and mangled. Many die on the road back or reach the hospital but to die."

Fighting Typhus Fever

Letters recently received are bringing the story of the ravages of the dreaded typhus among the sick and

wounded soldiers, the underfed people, and unfortunately among the doctors and nurses in Turkey. The Erzroom station was probably the first to suffer from it, as it was also the first of our mission stations to come within the battle zone. Early in the winter the hospital, under Dr. E. P. Case, and the buildings of the boys' and the girls' schools were taken over by the government for infirmary uses. Matters soon became serious. Rev. R. S. Stapleton and his wife, who is a physician, were taken sick with typhus, as well as their two children. Dr. Case besought help from Sivas, and Dr. C. E. Clark, with a party including Miss Graffam, Miss Zenger, and Mrs. Sewny, formerly connected with the mission, started for Erzroom. The journey, usually a ten days' trip, took twenty-one days because of snow and bad roads. They found Erzroom one big hospital, every available building filled with sick and wounded.

A DECORATIVE FEATURE OF THE ADANA SKY LINE

The Sivas party had hardly arrived before word came to Mrs. Sewny that Dr. Sewny, her husband, was desperately ill of typhus at a village nine hours away. Miss Graffam went with Mrs. Sewny, being "within sound of the cannon most of the way," and reached the doctor two days before he died. "The horror and sadness of his death cannot be described," says Miss Graffam. After it was over "it took us two days to get the rudest kind of a box, which they finally managed by breaking up a door, and then we brought the body on a horse to Erzroom."

Mrs. Sewny had no time to mourn, for the very day they got back to Erzroom Dr. Case came down with typhus and ten days later his wife succumbed, and Mrs. Sewny took care of them.

Meantime the hospital and the two school buildings were filled to overflowing. Two German women nurses, the druggist, and the head Turkish doctor all were taken sick with typhus, and things were in a serious state. Miss Zenger took charge of the nursing there, and as soon as possible Dr. Clark and his druggist joined her. Turkish ladies opened a hospital for Turkish officers and asked Miss Graffam to take charge of it, and Armenians planned also to start a hospital, so that it was hoped to be able to empty the Board's buildings and to give them the cleaning imperatively necessary after the state they had gotten into. The Americans in Erzroom are now all recovering, though slowly.

At Harpoot the hospital has also been busy. Typhoid and typhus are raging in Mezereh, the part of the city where the hospital is located. All the schools are closed, "sick soldiers are lying in the street in the mud," the military hospital is swamped, and "conditions are indescribable; patients are dying at the rate of fifteen a day." In the Board's hospital, Dr. Atkinson says they topple over like ninepins.

In Harpoot some of the buildings of Euphrates College have been taken by the government for infirmary purposes and others are asked for. The college authorities, however, hope to prevent their use for typhus cases, as it would

be a serious matter if the infection should get into the college.

Mardin reports only a few cases in the city, but in the villages outside the disease is raging, as is typhoid also.

Typhus is usually a "cold weather disease," so it is hoped that it may subside somewhat as the spring approaches and the warmer weather makes possible more sanitary living conditions.

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Examples of Christlike Spirit

Rev. H. H. Riggs, of Harpoot, sends a touching story of Christian kindness on the part of one of the Turkish soldiers. Mr. Riggs had gone to visit the outstation of Aghun. He says:—

"The people there have suffered a good deal on account of the war, having sent to the front a large number of recruits, and they have been very blue and discouraged. While I was there letters came from some of their young men at the front. The man who brought the letters was a Turk who had been wounded in the foot and sent home to recover. One of our Protestants went to get the letters, as his son-in-law, Dikran, was among the soldiers.

"He said that when he entered the room the wounded man called to him to come in and sit down. Having sandals on, he said he would talk on foot. But the Turk crawled on his hands and knees to the door, seized the visitor's hand and kissed it, and almost in tears he said: 'As long as I live I can never forget the kindness that your Dikran showed me. I was carried into the hospital and laid in a corner, with no one to care for me. I begged for water, but there was no one to give it to me. Dikran was busy with the surgeons, treating the wounded; but when he heard me beg for water he found a chance to run and get it for me. Later he snatched a minute and brought food to me. He treated me like a brother. I shall never forget it.'

"I hope this is an illustration of Christian service which can be seen daily drawing races together in the name of Christ at this time of common suffering.

"Our hospital here is now a Red Cross station, and it throws a good deal of a burden on Dr. Atkinson; but it is a fine thing in order to make our real purpose clear to the Turks. After all, Christlike service is the most eloquent message we have. There is much typhus and considerable mortality, which make it hard for the workers [blot by censors]. Men up to forty-five are to be called out again, which will mean more suffering."

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Tarsus in War Time

"Business as usual" is the slogan of St. Paul's Institute, as is well proven by the statistics furnished by Pres. Thomas D. Christie, D.D., LL.D. Its teachers number sixteen, of whom five are American, one a Swiss, and ten are Armenians and Greeks. All but two are college graduates and six are graduates of theological seminaries.

Students in the college are 116, in the academy 137, total 253. Of these 157 are boarders. Christians number 225, Mohammedans twenty-eight. In nationality, Armenians lead with 196; the others are, sixteen Greeks, fourteen Turks, nine Fellahs, nine Arabs, four Egyptians, three Syrians, one Persian, and one Austrian. Thirty-four towns and villages in Asia Minor and Syria are represented, as well as Constantinople, Egypt, Abyssinia, the island of Rhodes, and Austria.

A night school, taught by volunteers from the college, enrolls forty-seven students. Fifty boys, with their teacher, from the school of the Protestant community of Tarsus are working on the college premises this year, as their school building is occupied by soldiers.

Dr. Christie says that the college faces serious financial problems, as the mobilization and war have destroyed all business and reduced the people to dire poverty. The cost of food, also, has increased in Tarsus by about

A BIT OF CONSTANTINOPLE'S OLD WALL

twenty per cent. The war has also cut off the usual receipts from English and Continental friends of the college; and though expenses have been reduced to the lowest possible point, a deficit of several hundred dollars is almost inevitable.

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THE BALKANS

Spiritual Growth in Samokov

Rev. L. F. Ostrander, of Samokov, Bulgaria, is now in this country, but keeps in touch with matters in Bulgaria none the less. He sends us a translation of a letter written on February 12 by Rev. C. J. Terzieff, pastor and teacher in Samokov. The letter reads:—

"Things are going well in the boys' school, and a great number of the students take the side of Christ. The same is also true of the girls' school. Week before last more than twenty students were received as members of the Young Men's Christian Association.

"Religious work outside of the schools is also encouraging. The presence of God's spirit has been plainly felt both before and since the new year. Pastor A. Silverstone (a Methodist evangelist from Sofia) visited us for four evenings on two different occasions. The church each time was full to overflowing without the pupils from our schools, about 500 souls listening with riveted attention. Many decided to live with Christ.

"Last Sunday evening I spoke to a full church on the fruits of repentance. I can scarcely recall on any other occasion such earnest attention and such reluctance on the part of the people to leave the church at the close of the service. Mr. Thomson [Rev. Robert Thomson of the mission] and my wife are rivals to see who will have the larger class in Sunday school, the one for men and the other for women, with more than twenty in each class. The majority of the women are Orthodox (Greek Church). The primary Sunday school numbers 150. New children are constantly coming.

"We have begun cottage prayer meetings. This week we had two. The rooms were crowded with Orthodox people—on Tuesday about sixty and on Thursday forty, and the remarkable thing is that they did not wish to depart; we had to continue the meetings until after eleven o'clock.

"The women's weekly prayer meet-

ings are always full—about thirty or forty Orthodox women hungry for spiritual food. In spite of the opposition of one of the priests, the meetings are again being held in Orthodox homes. I believe that many of these women are being saved and that several of them will connect themselves with our church.

"Mr. Silverstone will visit us again. People are continually asking about him. May God greatly revive our church and the whole of Samokov! In Varna there is a great revival. Pastor Mishkoff is working heroically. The annual meeting of the Bulgarian Evangelical Society will be held there this spring.

"The situation in Bulgaria is still peaceful. May the Balkan fire not burst into flame again!"

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AUSTRIA

Prague's Bible Reference

Rev. John S. Porter, of Prague, begins his latest communication with the request that we read Proverbs 11: 26: "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." This verse, says Mr. Porter, "means much here now, when every one in families and stores must announce what he has. Sixteen pounds per head each month is the amount of flour now allowed. It is good to be a small eater these days. I can get on easily. Many cannot do so well. Spring and warm weather are dreaded in Prague. People are already being vaccinated against smallpox."

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AFRICA

Two by Two in Kamundongo

Rev. W. H. Sanders, D.D., of Kamundongo, gives a clear-cut picture of evangelistic work in that station. Dr. Sanders's letter, which reached Boston on April 7, had been more than two months on the way, so that the work reported is largely that of last year; but the mission expects it to go on and increase in value through 1915. It is financed largely from a special gift for evangelistic work.

Following the Bible method, the native evangelists were sent out in pairs, thirteen couples, on tours of from two to three months each. Two or three of the men went on more than

GRAIN GOING TO MARKET NEAR MARSOVAN

one tour, but many of them do regular preaching and teaching in the districts near where they have their homes—this being their own personal contribution to the Lord's work. As the Christians do not, like their pagan neighbors, hold slaves to work their land, it is the more necessary that they preach and teach in the neighborhood of their own farms during the times of planting and harvesting.

One of the men, as a result of an evangelistic trip, removed to a village called Ochivenda, about twenty miles from Kamundongo, and opened a new outstation there. Dr. Sanders visited the place after the work had been opened some ten weeks, and found that already two or three young fellows could read, although stammeringly. The evangelist's wife and two little daughters help somewhat in the teaching.

Dr. Sanders says: "To the southwest and south the men have gone from fifty to sixty miles. They go back and forth, trying to reach as many communities as possible, and are told not to hurry away from a place at which the people are interested and desire them to remain longer. The expenses of a trip come to about eight cents a day for each evangelist. Further, I allow about two dollars for their rations for the two months. A small lad who accompanies them, to stay by their things, get water, fuel, etc., is paid sixty-four cents; so a two months' trip costs about $12.50."

In the course of this year Dr. Sanders hopes to make arrangements by which he or Dr. Hollenbeck can do some touring, perhaps following the evangelists. The station has just acquired a new transport wagon to take the place of a worn-out one, and Dr. Sanders hopes to repair the old wagon so it may make a good portable tent in touring. He says: "A wagon that will raise bed, pots, pans, etc., four feet above the pigs will be an inestimable boon, while it will enable one, without seeming to belittle native accommodations, to lodge outside the native kraals. Indeed, with a wagon as a center from which to radiate, it would be worth while to have several evangelists along."

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Under Way at Dondi

The new Training Institute at Dondi, in the West Africa Mission, on which so many and so ardent hopes are set, has completed its first quarter's work. Rev. John T. Tucker, who with Rev. William C. Bell is in charge of this school, sends a good report of the term:—

"A brief account of the first quarter's work at the new Training Institute will be of interest to those who support it. The session opened on October 1 with twenty-six students as the entrance class. These came from all the stations of the American Board in the West Central Africa Mission.

A Seven Years' Course

"The full course is seven years, divided as follows: First the students come for three years' training; then follows a break of two years, during which period the students will be given special school and evangelistic work for two years, after which comes a further course of two years at the Institute. Beyond this a further course has been planned for men of mature development who may come for a course looking to ordination. It is probable that no one will enter this latter course for several years yet.

"As to the life of the students, they have been organized as one body, with five senior boys selected by the students and approved by us as elders. This organization has charge of the student life in the way of running the 'dining car,' securing the good behavior of the boys, and seeing in a general way that things go smoothly. The result has been most satisfactory, and no cause for complaint has arisen in the case of any individual boy.

"At 5.30 the students rise, arrange their bedding, wash, and then go to the grass dining hall for a light meal. At

this time morning prayers are conducted. Then comes a brief period of preparation for the class recitations. Lectures begin at 7.30 and continue with a break of ten minutes until noon, when the boys take two hours' rest prior to manual training in the afternoon up till about 5.30. Then comes the evening meal, followed by a game of football, of which the boys are very fond. Evening prayers are held as the darkness deepens, and the boys are ready for a little more study or play if the moon gives her beautiful African glow.

Portuguese Trader Impressed

"Some months ago a Portuguese trader called at my office and was surprised to see one of the boys typewriting. When he saw the speed and accuracy with which he wrote, he was astonished, and said he had always heard in Lisbon, whence he had recently come, that the Africans were irreclaimably brutalized and unable to learn anything of such a character! If he stayed in any mission station he would quickly learn differently. Not only are these people capable of spiritual development, but intellectual besides. However, it is natural for one having seen only one side of the African to come to the conclusion held by our friend. A real raw old African looks the most impossible character in the world, and as their proverb says, the children all follow in the footsteps of their parents.

"This was so until the Christians at home sent forth their messengers with leaves of healing for the nations. Thank God there is no need to question the power of the gospel in Africa! How your hearts would be stirred were you able to see these bright students all alive with the desire to prepare themselves for the work of the ministry of the Word and to lead their people into new realms of life and thought. Every boy too, as he graduates from this Institute, will be equipped for practical work, such as house building, carpentry, gardening, etc. This department is under the special care of Mr. Bell, and is one of utmost importance in building up a true and worthy Christian manhood.

"Will you not think of us in our new work, and pray that God's blessing may be upon us?"

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INDIA

A Mission Birthday

Writing from Wai, Dr. L. H. Beals says:—

"Today (February 11) is our mission birthday, observed as a day of rejoicing, thanksgiving, and prayer by the Christian communities throughout the mission. Here in Wai we all met for a picnic dinner on the site that has been secured for the new church. After the dinner was over, all joined in a service of prayer and praise.

THE RAJAH'S ELEPHANT, SATARA

"There is a fine spirit among our people of unity and enthusiasm for the spread of the Kingdom. There are some splendid leaders among them. Since January 1 we have received at the hospital a little over twice the number of patients that we took in during the same period a year ago, though there was no plague here then, while it is with us now; and plague usually tends to keep the people away. The preachers in their village work report more and more readiness to listen, a continually warmer welcome, and more and more former listeners returning with some real knowledge and a hunger for more.

"The possibilities of work are wonderful and the privileges humbling."

From Mohammed to Christ

Miss Ella C. Hoxie, a new accession of the Marathi Mission, is now a member of the language school at Poona, hard at work upon the new tongue in which she is henceforth to speak. In a recent letter describing her situation, she relates the striking story of a boy won from Islam to Christianity, in spite of most unfavorable conditions, and of his patient endurance of persecution:—

"Poona is a beautiful place. Mr. Wilbert Smith was telling us that there are 20,000 students in the city; this includes high schools. There are 1,200 students in one university: all Brahmans and high caste Hindus, together with a few Christians. There are nine dining rooms in the building, one for each caste. The Christians complained to Mr. Smith that the other students seemed to suspect them and wouldn't let them speak to them about any matters, lest they should try to convert them. He asked them if that were true, and they said 'Yes.' 'Why don't you suspect the Mohammedans; they force their religion at the point of the sword?' Mr. Smith asked. 'Yes,' said they, 'but there is something about Christianity that attracts men.' Therefore they fear it. Quite a tribute to Christianity!

"Just one instance. Some years ago a Mohammedan brought his small boy to Miss Soraby's mission here in Poona and said, 'It is too late to do anything for me, but take my boy and raise him.' When told that they would raise him a Christian, he consented and left him. Shortly after he died. The boy was the only heir of a wealthy uncle. His uncle sent for him, and the boy, now twelve years of age, went to his palace. The next night the palace was crowded with Mohammedans. They were discussing the boy and his training, and they cursed the Christians and their teachings. It was more than the boy could bear, and springing to his feet he stanchly and fearlessly defended both. There was a panic and they would have killed the boy, but his uncle decided instead to send him to a Mohammedan school in Northern India and forbade his corresponding with the missionaries.

"For four years the boy was there, practically a prisoner, but he slept with his Bible under his pillow and read and prayed in secret. At the age of sixteen he was free to visit his uncle, but instead of going to him he hid for three weeks. In the meantime he was missed, and Mohammedans came to

IN BOMBAY

All these baskets are on the heads of two women

Poona to look for him. For days they watched the school and entered from time to time on various pretexts. At last they disappeared.

"One night the boy came to the mission and said he wanted to be baptized. The missionaries thought it only fair to telegraph his uncle that they were about to baptize the boy. He replied, 'He will be dead to me.' The boy did not mind, he said, and he was baptized and sent to Northern India to finish his education in safety. He has just now returned from England, where he was graduated from Cambridge and is ready to go into Christian educational work. The promise of persecution is real here."

HINDU TEMPLE IN JAFFNA, CEYLON

One of the most imposing of all the Jaffna temples. Until recently animal sacrifices were offered on certain occasions at a number of these temples, but an enlightened public sentiment and the co-operation of the British Government officials have now put a stop to these practices

A Brahman Convert's Testing

Rev. Richard S. Rose, of Sholapur, sends this story, which matches well Miss Hoxie's tale of a Mohammedan at Poona:—

"Last Thursday, after the church prayer meeting which we held in the afternoon, our pastor introduced me to a young man who had come from the Tamil country of South India. The boy secured his education in a Christian school, and he with three other young Brahmans, out of a total number of thirteen who had been meeting secretly to find out about Christianity, were bold enough to declare their intention to become Christians. The older of the boys soon after received baptism and of course were outcasted. Before the baptism all manner of attempts to detain them from their purpose were tried upon them by their relatives. But they stuck through hunger and beatings and confinement, until escaping they were baptized.

"However, the young man in question was not of age, and so for over a year this brave lad, who was only seventeen years old, faced ostracism, reviling, and threatenings until he should become old enough to declare for himself that he would forever turn his back upon all that which had been most dear to him, for the sake of Christ who had died for him. Taunting him, spitting upon him, and cursing him, his former friends caught him on the train on his way to Madras, where he was to receive his baptism. They took the water from a dirty pool close by, and throwing it on him said, 'Here we baptize you, "Paul Education."'

Rightly Named Paul

"He underwent further degradation among these his former close companions and friends, resisted all in brave Christian humility, and stood out against their urgent entreaties that he should be reinstated and purified before he should actually get beyond the point (baptism) where it would be forever impossible for them to receive him back again. He managed to get to Madras. His parents came and begged with tears and weeping that he would forego the step; his mother pleaded with him, with her

heart torn with grief and shame and anguish, that he should refrain from this wild step. With his face set with true determination he received baptism, and in that manner forever cut himself asunder from his family. This hero's name is fittingly 'Paul,' and he is studying in the theological college at Bangalore in order to prepare himself for the work of bringing the message of salvation to the people of his country.

"About ten years ago he was married to a girl who is now seventeen years of age. His relatives and hers had all the joy and festivities which accompany the marriage ceremony of the Brahmans, for they were both of this exalted class.

The Brahman Wife

"The occasion of the young man's coming to Sholapur was for help to get his wife. She is held practically a prisoner at the home of her uncle, in a village on the railroad several miles from Sholapur. Our first attempts to bring about the release have failed; we did manage to get a very unfair interview. This hawk of a man would not give the girl a fair chance at all to express her opinion; but from within the house, where to disobey those of the family in authority would be the deepest shame, she was compelled to say the words which had been put into her mouth with beatings and cursings. I hope to write of success in getting this girl for her husband some time. We have not given up and are not going to for years, if so long a time is necessary."

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JAPAN

Poor in Money — Rich in Opportunity

Rev. J. H. Pettee, D.D., sends a brief but illuminating letter from Japan:—

"Times are hard financially. I never before had so many pathetic appeals for help as in these last two months. Nearly all the churches are running behind every month on their regular budgets, so there is very little financial courage for attacking new work. But in every other way than financially times are good — even very good.

"Every few days along comes a new inquirer, dead in earnest for the truth. It is a country school-teacher; or a man too much married who sees the error of his ways; or a student; or a woman seeking the comfort that the

KAGO RIDING AT LAKE HARUNA, JAPAN

THE DAIBUTSU AT KOBE, JAPAN

gospel of Christ alone can give; or an earnest worker for society at large who is discouraged over the lax morals of the times. It is delightful to see how the gospel has a message for each.

"Mr. Kanamori has just spent two days with us on his way back to Tokyo from Hyuga, where he went to hold special meetings in the orphanage-farm colony on the first anniversary (January 30) of 'Father Ishii's' death. He did a wonderful work there with those 500 people. He is a marvel—one of the half dozen greatest spiritual forces in Japan at the present time. He has only one message: Salvation through faith in Christ and loyal devotion to his service. He preaches his message fearlessly and gets a hearing everywhere. Although no longer a Kumi-ai man (technically speaking), Mr. Kanamori belongs to all Japan and is the great apostle to the common people. He wears the Salvation Army uniform, but is a free lance except that he is considered the spiritual adviser of that organization."

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The Gospel in a Lumber Camp

It is not easy always to get access for the Christian message in the remote and rough lumber camps of the United States. Rev. Charles M. Warren, of Miyazaki, found no trouble in gaining admission and a hearing at one of these in Japan:—

"The western part of Hyuga was in the fief of the powerful Satsuma Daimyo, whose successor is the present Prince Shimazu. The incumbent of the barony 118 years ago caused his men to plant *sugi* (cryptomeria, cedar) trees on the eastern slopes of Mt. Kirishima; at the time of the Restoration these *sugi* trees were splendid fellows of three to four feet girth at the base. The daimyos, as you remember, turned in to the crown their lands and received therefor a cash settlement (which, by the way, was in many cases a bad bargain for them, inexperienced in the ways of finance as they were).

"Prince Shimazu turned in his lands, but later he instituted a lawsuit for the retention of the product of the land, namely, the splendid *sugi* trees. I do not know his grounds for suit, but having followed it up to the highest courts he won. Thereupon he sold to a big stock company the standing timber, getting only five yen for those giants that would market for a dozen times that when taken as lumber to a mart. The company proceeded to work their purchase. They put up mills, houses for their hands (left as well as right, for many of the women also work!), and a two-foot gauge railway three miles long, to get the lumber to the railway. When I visited it, the work was on its next-to-last legs and many of the hands had been let go. There were only a paltry 1,500 there. A year ago there were twice that number.

"I saw what I never had before—an engine that burns sawdust and yet gets enough power for the saws and electric lights. There were gang-saws, as most of the material is made into very thin boards. There is no waste, as the slab is worked up into cask staves and very thin shingles. Scores of the hands were at this work. Such a work as this is very uncommon in Japan; it is only through the above very extraordinary conditions that it was possible to market such a big stand of timber at once. The whole work takes about four years.

"When the evangelist at Kobayashi, three miles away, went to the superintendent of the company and asked for permission to work at the mill, he received a most cordial response. He was granted all the facilities of the railway and a house in which to hold his meetings. In this last I spoke that Saturday afternoon to about eighty children and twenty adults, having spent the previous hour at a special meeting for a dozen adults at the house of the mill policeman, a very pleasant man to meet, who afterward showed us over the mill and gave us much valuable information."

CHINA

Shek Ki Church Dedicated

Some months ago the *Missionary Herald* chronicled the determined efforts of the church in Shek Ki, South China, to raise the money and secure the land for a new church building. That its efforts were crowned with success the picture shown herewith well proves. Rev. Obed S. Johnson, of Canton, sends the following story of the dedication of the new edifice:—

"Thursday, January 7, was a red-letter day among our Christian friends in Shek Ki, a city about eighty miles southwest of Canton. It marked the dedication of their stately and commodious church, just completed at a total cost of $10,000 (Mexican). Of this amount $7,000 has already been collected, leaving a present indebtedness of $3,000, which there is good reason to hope will soon disappear. The Chinese themselves not only chose a really strategic spot for the church's site and succeeded in buying the same, but they have also shown amazing and resourceful persistence in collecting money for its erection. Almost the entire amount has come from Chinese sources, the subscriptions ranging from a few cents to $1,000. The lofty, imposing structure is now quite a landmark in the city, and is in striking contrast to the dingy houses and dirty, neglected temples roundabout.

The Church Building

"The building is happily designed with a view both to evangelistic and educational work. The front part, facing a much frequented street, contains the auditorium proper, comfortably seating 500 people, with a large semicircular gallery on the second floor capable of accommodating 200 more. Above this, the third floor is to be used as a reading room. It will be kept well stocked with daily newspapers and selected Christian literature, in the hope that through it many may become further interested in the message of the Christian gospel.

"In the back part of the building is a large room for school purposes, while on the upper floor are several smaller rooms for teachers and resident pupils. Even before the building was completed, two teachers had been engaged. Thirty girls are now daily working away at their lessons, and more will enter school after the Chinese New Year, February 14. Even in China, enthusiasm is contagious.

The Services

"In connection with the dedication of their church, the Christians of Shek Ki had invited us to hold our annual meeting in their city. Our preachers, teachers, and Bible-women turned out in force. The first day of the meetings was devoted to the service of dedication. Rev. C. A. Nelson had been chosen chairman for the occasion, but was unfortunately detained in Canton. However, Rev. Yung Park, of the Chinese Congregational Church in Hongkong, proved an acceptable substitute.

"The service began at high noon and lasted two and one-half hours. Long before the appointed time, auditorium and gallery were crowded and two policemen stood guard at the iron-barred doors. Several city officials were present in gorgeous uniforms.

"The first number on the program was, 'Music by the Band.' The band consisted of one cornet, one snare drum, and two bass drums; none of the performers had as yet attained to eminence in the musical world. The band played and, acting on its own responsibility, favored us with an encore, after which the more serious part of the program began. There was singing, reading of Scripture, prayer, historical records, prophecies, and the reading of large numbers of congratulatory letters from individuals, churches, and business firms. After the benediction there was more music by the band, which again generously

SHEK KI CHURCH

The street was narrow; the camera was tipped; the building therefore gets a slightly intoxicated appearance; nevertheless its size, dignity, and attractiveness in its surroundings are unmistakable

responded to an unvoiced appeal with an encore, and then everybody partook of Chinese tea and cakes.

Evangelistic Meetings

"During the annual meeting, as well as throughout the two preceding weeks, gospel meetings were held in the church every evening. Great numbers attended, and a total of 180 men and women signed cards indicating their desire to enter Bible study classes and to learn the truths of the Christian gospel.

"Realizing the wisdom of 'striking while the iron is hot,' our Shek Ki friends have determined upon another two weeks' evangelistic campaign, to be held during the Chinese New Year holidays. At these meetings two most capable speakers—Rev. Tse Yan Luk, of the Canton Young Men's Christian

Association, and Rev. Yung Park, of the Hongkong Chinese Congregational Church—will proclaim the 'Glad Tidings' to the eager multitudes."

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A New Move at Paotingfu

Plans are forming for the starting of a modest dispensary in connection with the mission station at Paotingfu. A young student from Paotingfu, who is expected to graduate from the Union Medical College in Peking in June, has so approved himself there and so won the confidence of all who have followed his course that he seems to be just the one to take charge of this dispensary in his home city. Buildings which are at present occupied by the girls' school, but soon to be vacated by them as they move into their new building, can readily be adapted for dispensary purposes. It is believed that the sum of $700 (gold) will be sufficient to start the enterprise, and that the running expenses within five years will be met by the income of the institution. Christian Chinese connected with the station and other public-spirited citizens of Paotingfu are expected to subscribe a considerable part of the funds necessary to start the undertaking. The Presbyterian Mission has a large and well-equipped hospital two miles away, on the other side of the city. It is planned to send all serious cases to this hospital, and also that the man in charge of the dispensary shall give regular time to work there. By such coöperation it is felt the American Board's dispensary will be adequate, at least for the present, for the needs of its field.

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A Logical Appeal

The art of raising money is one of the fine arts. It is interesting to see how men go at it; how men of different lands go at it. Our readers, we feel sure, will appreciate the following extracts from a statement submitted to prospective Chinese subscribers to the proposed dispensary at the South Suburb, Paotingfu, described above:—

To Our Friends, Greetings!

As we look back over history, we come to a time of ignorance when the human body and its ailments were not well understood nor given great attention. Gradually the importance of

PAOTINGFU, NORTH CHINA

The head of navigation for boats between Paotingfu and Tientsin. Note fall of water; also railroad line, the new method of transportation; boats laid up for winter. Across this bridge from the mission compound, which is to the left of the picture, the missionaries go to meet their appointments in the city proper, which is to the right

physical care has been dawning in the minds of men. Why is it that we now estimate the body of such value? Because the human body is the dwelling place of the soul. If the body is healthy, it is aid to cheerful spirits and moral conduct; if men live cheerfully and virtuously, the nation will abound in good will and is sure to prosper; if nations live in good will, the whole earth will flourish and live in peace. Hence the physical condition of a man has its immediate relation to virtue and its distant relation to the welfare of the world. So how can we lightly regard the human body?

Let us glance at the civilized nations of the world. Wherein lies the secret of their progress? Because their citizens are possessed of such vivacity, ingenuity, and physical vigor. And why are they so lively in spirit and strong in body? Because they understand the laws of hygiene themselves, and also because they have adequate medical service in the way of physicians and hospitals. Our own humble country is weak; its people are mostly unspirited and their bodies uncared for. There is much unemployment and unskilled labor. The reasons for this are ignorance of sanitary laws and lack of medical service.

In New York City there is a hospital for every 10,000 persons. In China, I fear, there is not a hospital for every 1,000,000. Starting from Paotingfu as a center, you can go east about 200 miles, north 100 miles, west 100 miles, and south 140 miles on the railroad without finding a hospital or dispensary. In Paotingfu there are two hospitals, which are so hard pressed by the needs of this great district that they are asking us to lighten their load by starting a dispensary.

The state of both rich and poor is so pitiable that the onlooker cannot bear the sight of it, but hurries away. Our humble group of followers of the mind of Jesus feel the need of our miserable fellow-countrymen, but we do not dare to put our hands in our sleeves and stand to one side on seeing such misery.

Our unworthy church has for a long time desired to establish a dispensary to help the sick. Alas! though our purpose is complete, our strength is not sufficient! One beam cannot support the entire roof. It takes many men to make a city. We beg you who have merciful and tender hearts, and who are one with us in this purpose, to contribute what you can toward its accomplishment. Thus you will help our country and humanity. As you help us you will receive our deepest gratitude, and your names will be inscribed at the entrance of the dispensary.

GREETINGS!

THE PORTFOLIO

Gifts of the Rajah

At Guntur there is one of the most marvelous women in the world, Dr. Kugler, at the head of the magnificent Lutheran hospital. They are just building a large new wing and the rajah has given a fine new inn for the friends of the thousands of patients. He gave it to the mission in gratitude for the life of his son, who was saved in the hospital. Dr. Kugler slept for two weeks out on the veranda near the little prince, who she feared would die. One night she heard footsteps. She did not move but listened, and in the dim light she saw the father, the rajah of that great district, bending over the little white cot praying, "Our Father, who art in heaven," and pleading for his son's life. God gave the little son back and that father has given his heart to Christ. He has not yet had courage to be baptized, but he will come. One could see everywhere the love those people bear the women at the hospital.

We had heard frequent criticisms of the missionaries for their extravagance, and wanted to see to what extremes they could go on their salaries of $1,000 a year. We found a case. The doctor at ——— came to meet us in an *automobile*. Of course we enjoyed it. It was much better than an ox cart; but was it right for a missionary? The next day he proposed going over to the leper asylum; and I wish you could have seen the row of little white houses, the bright bits of gardens, the quiet peace, and the sweet Christian life of these poor sufferers. As we came away, the doctor said: "Isn't it fine that I can come over here so often? Having this machine makes it possible. There are only two of us doctors at the hospital, and we are very busy with our medical school. The rajah gave it to me." So it was not a Presbyterian automobile at all! It was from a Hindu rajah, who said, "There is no one who can really understand and treat me as well as these Presbyterian missionaries, and it is such a trouble to keep sending my car for them and it takes too long to bring them in ox carts in missionary fashion; so I will give them an automobile." The doctor said, "We use it for visiting the lepers too, and that sanctifies it."

Mrs. Henry W. Peabody, in Missionary Review of the World.

Not Only True of Arabic

It was one of the terse and suggestive remarks of Dr. Henry Jessup that at the end of the first year the new missionary thought he knew the Arabic; at the end of the second year he thought he knew nothing; and at the end of the third year he wondered how he got hold of it!

Dr. W. S. Nelson, in his book, "Silver Chimes in Syria."

THE BOOKSHELF

The Holy Land of Asia Minor. By Francis E. Clark, D.D., LL.D. New York: Charles Scribner's Sons. Pp. 154. Price, $1.00.

Dr. Clark has traveled far and wide in Eastern lands and has told many entertaining and informing stories of his travels. None of these accounts has been more vivid and certainly none more timely than this series of chapters describing his visits to the Seven Churches of Asia. His study of the messages to the churches given in the Book of Revelation is made on the very spots where the churches had their being, and enough of the history of the cities is included with the sketch to make the messages seem very direct and living. Dr. Clark has dedicated his book to the "Memory of Rev. Edward Riggs, D.D., an honored missionary of the American Board in Turkey, whose courtesy, patience, and knowledge of the native languages smoothed the difficulties of our journey to the Seven Cities, and who has since taken a longer journey to the New Jerusalem, of which, also, the revelator wrote." Sixteen full-page illustrations bring the present conditions of these Seven Cities before the reader.

Silver Chimes in Syria. By W. S. Nelson, D.D. Philadelphia: The Westminster Press. Pp. 174. Price, 75 cents.

Dr. Nelson has given a few sketches of his experiences while engaged in mission work in Palestine. His story is not continuous, but he says that just as the eye of a traveler is led to the high peaks which distinguish a mountain range, so he has tried to outline the more important events of mission life and to make his stories catch the high lights of joy and thankfulness which such a life brings with it. The book is full of quotable stories and bits of character drawing.

The Judson Centennial, 1814–1914. Edited by Howard B. Grose and Fred P. Haggard. Boston: American Baptist Publication Society. Illus. Pp. 305. Price, $1.00 net.

This ample volume, arranged by editors of genius and resource, re-

flects, so far as a mere book can, the stir and impress of the Baptist's centennial celebration of their foreign missionary history, observed in Boston last June. Here are the speeches *verbatim*, supported by a running narrative of the various sessions, a historical introduction, pictures of speakers and officers, a copy of the program, an account of the Burma celebration, illuminating diagrams, tables, and what not else that might emphasize the great occasion. It is a book to make every Baptist heart swell with pride, and it exalts the feelings of such outsiders as love the missionary enterprise.

Early Heroes of the Mission Field. Links in the Story of Missionary Work from the Earliest Ages to the Close of the Eighteenth Century. By Rev. W. Pakenham Walsh, D.D. New York: F. H. Revell Co. Frontispiece. Pp. 249. Price, 50 cents net.

Modern Heroes of the Mission Field. By Rev. W. Pakenham Walsh, D.D. New York: F. H. Revell Co. Frontispiece. Pp. 344. Price, 50 cents net.

New and popular editions (note the price) of two standard books of missionary biography by an English bishop. In compact yet vivid and kindling style, Dr. Walsh presents the results of much careful study. The books may be accepted as reliable; they are certainly instructive and interesting. The first volume contains the life sketches of a dozen eminent messengers of the gospel of many countries and to many lands, from apostolic times to those of Christian Frederic Schwartz, who sailed from Denmark to Tranquebar, India, in 1749, there to lay "broad and deep the foundations of the Christian Church in India."

The second volume, beginning with Henry Martyn, records the missionary careers of another dozen heroes, including Carey, Judson, Morrison, Duff, Livingstone, and Patteson. Good books these are for quick reference; good also to stimulate a desire to know more about these heroes of the Cross.

Sabbath Theology: A Reply to Those Who Insist That Saturday is the Only True Sabbath Day. By Maurice S. Logan. New York: The New York Sabbath Committee. Pp. 451. Price, $1.50 net.

The Truthfulness of the Scriptures. By Rev. Gavin Carlyle, M.A. London: Elliot Stock. Pp. 128. Price, 2/6 net.

WORLD BRIEFS

The first national Boy Scout rally of China, in which all Scouts of Far Eastern nations are invited to take part, is scheduled for Shanghai, May 15-22.

Eighteen hundred Bible study classes are carried on regularly in Korea, and the portions of Scripture sold in that land during 1914 amounted to a million copies.

In the Japanese building at the Panama Exposition there is to be a Sunday school booth, which will specially advertise the 1916 World's Sunday School Convention in Tokyo.

The Australian Presbyterian Mission has taken over the work of the American Presbyterian Mission in Korea, thus becoming responsible for a million and a half more people than were in its field previously.

Korea has a Sunday School Teachers' Union located in Wonsan. Teachers' institutes have been held in Wonsan, Pyengyang, and Kwanyu districts of Korea, and larger institutes are planned for the coming summer.

A Museum for Christian Archæology has been started in Athens, with Dr. Georgious Lampakis, docent of the Athens theological faculty, in charge. It deals with the ecclesiastical life of Russians, Armenians, Syrians, Copts, and Greeks.

The first Christian service with prayer and singing ever held in the Imperial University at Tokyo, Japan, took place December 5 last. Rev. Mr. Ebina, the pastor of the large Kumi-ai Church, spoke on Elements in Modern Christianity to an audience of 260 men.

The early months of the war seemed to make no change in religious relationships in North Africa. The Moors, influenced by the improvements in means of communication, lighting, and sanitation, say that they have lost faith in Islam since it prevents such progress. In Tunis and Algeria, missionaries are now able to preach and to sell Bibles and other Christian literature on the streets.

The Shanghai Chinese Tract Society has distributed 420 libraries, valued at $10 each, to Chinese pastors in its field. Central and

West China tract societies have donated 200 libraries, and other tract societies 100 libraries each. Nine societies have placed each six libraries costing $20 each in conveniently located churches. The pastors are very grateful for this help, as their small salaries do not allow book buying.

In Ceylon the Buddhists are adopting Christian methods of advance. They have Buddhist Sunday schools, Young Men's Buddhist Associations, a Buddhist Education Society, and a Buddhist Theosophical Society which maintains Buddhist schools. They even use Christian hymns with Buddhist terms substituted for the Christian phrases. Nevertheless one-third of the Buddhist children being educated in Ceylon today are in Christian schools.

The proprietor of an influential Japanese newspaper — the *Asahi* (*Morning Sun*) — has presented to King Albert, of Belgium, a sword in "testimony to the profound reverence and pious feeling with which the people of Nippon have been inspired" by the King himself and by the patriotism of the Belgian people. The sword was chosen from the art collection of the donor and was made in 1577 by a famous sword-blade maker of Bizen, a province of old Japan famous for its sword makers.

German mission societies report that men are sending contributions to them, even from the trenches. Out of thirteen societies, five have received considerably more money than in the corresponding time a year ago, five somewhat more, and only three considerably less. The serious trouble comes in the disorganization of the work. Students in training for mission work have been called to the colors; mission buildings have been turned into hospitals; workers on furlough cannot return, and the transmission of money to the field is difficult and often impossible.

In China about one-third of the government schools and colleges have recently been closed, and many are attended by reduced numbers. In Kwangsi, the province about west of Canton, the government has withdrawn financial support of schools and advises teachers to depend on scholars' fees. Although the government has withdrawn many students from Japan, this does not seem to be due to lack of money, as it has recently devoted $12,000,000 to sending other students abroad. The government is increasingly eager for missionary coöperation in the management of schools, and both in Shansi and Fukien Provinces the American Board is in close touch with government educational boards.

The Indian mass movements toward Christianity continue, and all Indian missions are put to it to find teachers for the numbers who are turning to them. In one district 2,600 people registered as applicants for baptism, but no one was available to go to teach them. In some districts many more men than women have been baptized, and women workers are urgently needed to train and help the households of these new converts. They must be gathered into churches also, and taught to make progress in the new way; and this is quite as difficult as well as quite as important as their conversion in the first place.

The American Church in Paris is helping in every way it can in the relief for the sick and poor in the city and out of it. It is able to pass on many gifts which the donors hardly know how to place. Every gift the church sends goes marked, "Loving Is Giving and Giving Is Life." Some of the gifts are layettes for new babies; little children's clothes, for both boys and girls; plain jackets and chemises, such as the peasant women wear; soldier outfits; pillows for the wounded on the trains; hospital supplies; clothing for convalescents. And it makes, as a gift, "all the robes worn at the last by those who die at the American Ambulance—long, white robes of soft muslin, on each of which is sewed a cross of violet silk."

THE CHRONICLE

Births

February 7. In Wai, India, to Dr. and Mrs. Lester H. Beals, a son and a daughter.

February 20. At Marsovan, Turkey, to Rev. and Mrs. Ernest Pye, a son, Willard Dickison.

February —. At Philippopolis, Bulgaria, to Rev. and Mrs. Edward B. Haskell, a son.

March 8. At Irala-Barri, Bilbao, Spain, to Rev. and Mrs. Wayne H. Bowers, a daughter.

Deaths

December 28. At ——, Mary Louise, infant daughter of Mr. and Mrs. James H. Lawson, of Pasumalai, Madura Mission, India.

March 8. At Tottori, Japan, Frederick, son of Rev. and Mrs. Henry J. Bennett.

April 7. At his home, "Chisamba," near Victoria, B. C., Rev. Walter T. Currie, D.D., missionary in West Central Africa from 1886 to 1911. (Further notice next month.)

ARRIVAL IN THIS COUNTRY

April 6. At Seattle, Mr. Jesse B. Wolfe, of Taikuhsien, Shansi, North China Mission, on leave of absence.

ARRIVALS ON THE FIELD

January 8. At Madura, Katharine B. Scott, M.D., joining the mission.

February 1. At Madura, Miss Ruth C. Heath, joining the mission.

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To Dr. H. N. Kinnear, now on furlough in this country, comes a gratifying token of appreciation. Through the vice-president of the Red Cross Society of China he receives notice that President Yuan Shih Kai has presented to him, as one of a group of sixteen physicians, the Decoration and diploma of the Eighth Grade Chia Ho, in recognition of his services in relief work during the period of the Revolution, 1911–13. Dr. Kinnear's many friends will rejoice more than the modest missionary physician himself over this deserved tribute.

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Congratulations, tardy, to be sure, but none the less sincere, to Miss Luella Miner, president of the North China Union Woman's College, Peking, upon the honorary degree of Doctor of Literature conferred by her Alma Mater, Oberlin College, at the last Commencement. *Mission Studies* quotes the "characterization" with which she was presented for the degree: "I have the privilege of presenting to you the name of a woman who for upwards of thirty years has given herself to the women of China; whose Christian womanhood, whose courage in peril, whose high scholarship, whose power as teacher and executive, and whose signal success in the cause of Christian missions make her worthy of the highest honors that her Alma Mater can bestow."

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The unveiling in Plymouth Church, Framingham, Mass., February 14, of a memorial tablet to Corinna Shattuck, who went out from the church to her long missionary life in Turkey, was the occasion of an impressive service. The sermon was by Secretary Barton, who sketched once more the remarkable career of this frail but indomitable woman, who through industry, tact, devotion, and faith overcame. Oorfa and its people bear the imperishable mark of her sacrificial life. The Framingham church has a notable missionary roll of members, including Dr. Peter Parker, of China, J. K. Browne, of Turkey, Dr. Eaton, of Mexico, and his brother, Pres. Edward D. Eaton, the Vice-President of the Board.

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Missionaries' furloughs bid fair to become as strenuous as their terms on the field. Between visiting the churches that support them, speaking here and there in behalf of the Board, and pursuing courses of study to freshen up in their special lines of work, these tired people who have come home for rest must find it in "doing something different." Among the medical missionaries in this country we have heard recently from Dr. Kinnear, of China, Dr. Scott, of Ceylon, and Dr. Hollenbeck, of West Africa, as busy at the Harvard School of Tropical Diseases, and of Dr. Hoover, of Turkey, as studying the work at Mayo Brothers' Hospital in Rochester, Minn. Our missionaries evidently agree with the poet: —

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls Cong. ch., 150; Hammond-st. Cong. ch., 75, both toward support of missionary,	225 00	
Biddeford, 2d Cong. ch.	15 00	
Ellsworth, 1st Cong. ch.	10 00	
Greenville, Union Cong. ch.	7 00	
Hampden, Friends,	20 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 250; State-st. Cong. ch., for work of Rev. R. A. Hume, 243.25; Portland, 119.05,	612 30	
Waterville, Cong. ch.	84 72	
York Village, 1st Cong. ch.	8 00	—982 02

New Hampshire

Concord, South Cong. ch., Annie A. McFarland,	100 00	
Hampstead, Cong. ch.	3 00	
Hampton, Cong. ch.	40 00	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	82 50	
Lebanon, Cong. ch., Mrs. E. S. Haskell,	10 00	
Rye, Cong. ch.	45 00	
West Lebanon, Cong. ch.	9 26	—289 76
Legacies.—Exeter, Elizabeth J. Merrill, by John N. Thompson, Ex'r,	261 25	
Nashua, Mrs. Mary A. B. Moore, add'l,	1,185 39	—1,446 64
		1,736 40

Vermont

Bristol, Cong. ch.	50	
Ludlow, Cong. ch.	9 68	
Montpelier, Effie Carr, for sundry missions and to const. *herself*, H. M.	100 44	
St. Johnsbury, South Cong. ch., Rev. Chas. H. Morse,	5 00	
Saxton's River, Cong. ch., of which 25 a thank-offering,	45 00	
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, and to const. *Rev. Frank J. Scribner*, H. M.	50 00	
Wells River, Cong. ch.	50 00	
West Brattleboro, Cong. ch.	19 04	
Whiting, Cong. ch.	10 00	
Windsor, Cong. ch., Women's Home Miss. and Church Aid Soc.	2 50	
Woodstock, Cong. ch.	101 27	393 43
Legacies.—Jericho, Amelia L. Marsh, by O. P. Ray, Ex'r,		5 00
		398 43

Massachusetts

Amesbury, Union Cong. ch.	9 16	
Amherst, Hope Cong. ch., Rev. R. B. Johns,	13 00	
Ashburnham, 1st Cong. ch., Income C. M. Proctor Fund,	7 06	
Ashland, Cong. ch.	7 20	
Attleboro Falls, Central Cong. ch.	41 62	
Billerica, Cong. ch.	8 07	
Boston, 1st Cong. ch. (Hyde Park), 342.28; Union Cong. ch., 300; Shawmut Cong. ch., 119.19; Village Cong. ch. (Dorchester), 51.34; Mt. Vernon Cong. ch., toward support Rev. and Mrs. H. A. Neipp, 25; Boylston Cong. ch. (Jamaica Plain), 13.06; Baker Cong. ch. (East Boston), 6.60; Easter offering, F. A. Whitney, 5,	862 47	
Braintree, South Cong. ch. and Sab. sch.	10 00	
Brookline, Harvard Cong. ch.	634 98	
Cambridge, Pilgrim Cong. ch.	58 15	
Concord, Trin. Cong. ch.	44 45	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	47 50	
Dover, Cong. ch.	6 18	
East Bridgewater, Union Cong. ch., 25; Hiram Wade, 20,	45 00	
Fall River, Central Cong. ch.	480 00	
Granby, ch. of Christ,	22 02	
Great Barrington, Mrs. E. S. Beckwith,	2 00	
Greenfield, Westside Chapel,	20 00	
Hamilton, Cong. ch.	5 14	
Haverhill, Center Cong. ch., 66; Riverside Memorial Cong. ch., 15,	81 00	
Hinsdale, 1st Cong. ch.	48 85	
Holliston, 1st Cong. ch.	36 26	
Holyoke, 1st Cong. ch.	282 04	
Ipswich, Linebrook Cong. ch.	12 00	
Lakeville and Taunton Precinct, Cong. ch.	48 00	
Leominster, Pilgrim Cong. ch., C. W. Carter, 5; F. A. Whitney, 120,	125 00	
Littleton, Cong. ch.	5 00	
Lunenburg, Cong. ch.	11 63	
Marblehead, 1st Cong. ch., Ladies' Miss. Soc.	8 00	
Medfield, Cong. ch.	8 00	
Merrimac, 1st Cong. ch.	19 01	
Milford, Cong. ch.	90 09	
Newton, Eliot Cong. ch., of which 20 for Mohammedan work in India,	320 00	
Northampton, Edwards Cong. ch., for Pangchwang,	182 40	
Petersham, Cong. ch., E. B. D.	100 00	
Plympton, Cong. ch.	5 00	
Somerville, Broadway Cong. ch.	28 08	
Southbridge, Elm-st. Cong. ch.	13 00	
Springfield, Faith Cong. ch., 100; Olivet Cong. ch., 10.23,	110 23	
Taunton, Trin. Cong. ch.	144 00	
Townsend, Cong. ch.	10 64	
Waban, Union Cong. ch.	68 91	
Wellesley, Lucy W. Rodman,	2 00	
Westfield, 2d Cong. ch.	39 00	
West Hawley, Cong. ch.	3 75	
West Stockbridge, Village Cong. ch.	12 57	
Williamstown, 2d Cong. ch.	3 30	
Winchendon, North Cong. ch., Friend,	5 00	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark,	190 46	4,337 22
Legacies.—Andover, Susan C. Dove, by Edward W. Hutchins and Samuel L. Fuller, Ex'rs,	2,000 00	
Boston, Benjamin C. Hardwick, by Frank H. Wiggin and James L. Barton, Ex'rs, add'l, 1,500; Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16; Frank Wood, by Mrs. Lillian Neale Wood and Robert F. Herrick, Ex'rs, 4,750,	6,266 00	
Brookline, Abby M. Field, by Wm. A. Warden, Ex'r,	200 00	
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee, add'l,	80 00	
Fall River, Maria R. Hicks, by Arthur W. Allen, Ex'r, add'l,	4,041 59	
Leicester, Chas. A. Denny, by Walter J., Geo. A., and Bertha J. Denny, Ex'rs,	1,000 00	
Lowell, Eliza F. Park, by F. E. Dunbar, Ex'r,	500 00	
Springfield, Elizabeth Lambert, by Earle Brown, Trustee,	259 04	
Wellesley, Geo. Gould, by Edward S. Gould, Ex'r,	100 00	
Westhampton, Sarah C. Cook, by Daniel W. Wells, Ex'r, add'l,	356 00	
Worcester, Rebecca S. Keith, by Wm. Woodward and Wm. A. Gaylord, Ex'rs,	500 00	15,302 63
		19,639 85

Rhode Island

Central Falls, Cong. ch.	41 08	
Kingston, Cong. ch.	265 39	
Providence, Free Evan. Cong. ch.	26 61	333 08

Young People's Societies

Maine.—Machias, Y. P. S. C. E.	1 50
Massachusetts.—Framingham, Plymouth Y. P. S. C. E., 5.53; Lawrence, Lawrence-st. Y. P. S. C. E., 1,	6 53
	8 03

Sunday Schools

Maine.—Gorham, Cong. Sab. sch.	4 05
Massachusetts.—Braintree, 1st Cong. Sab. sch., 5; Ipswich, Linebrook Cong. Sab. sch., Infant Class, .25; Lawrence, Lawrence-st. Cong. Sab. sch., 25; Scituate Center, Cong. Sab. sch., 5; Springfield, Faith Cong. Sab. sch., 10; Tyngsboro, Cong. Sab. sch., 2.48; Winchester, 1st Cong. Sab. sch., 10,	57 73
	61 78

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch.	120 35	
Chester, Cong. ch.	11 00	
Coventry, 2d Cong. ch.	11 35	
Dayville, 2d Cong. ch.	10 00	
Easton, Cong. ch.	5 00	
Fairfield, Cong. ch., toward support Rev. W. P. Elwood,	50 00	
Granby, 1st Cong. ch.	8 00	
Greenwich, 2d Cong. ch., toward support Rev. L. H. Hodous,	116 03	
Hartford, 1st ch. of Christ,	262 54	

Hebron, 1st Cong. ch. 7 50
Middletown, 1st Cong. ch., 16.10; Ida M. Keigwin, 1, 17 10
New Haven, United Cong. ch., for work of Rev. R. A. Hume, 475; Center Cong. ch., 91.96, 566 96
North Haven, Cong. ch. 59 23
Plymouth, Cong. ch. 24 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 26 89
South Windsor, 1st Cong. ch., Friend, 100 00
Stamford, 1st Cong. ch. 51 25
Suffield, 1st Cong. ch. 70 00
Thomaston, Cong. ch. 9 27
Westchester, Cong. ch., Friend, 15 00
West Hartland, Cong. ch. 5 00
Windsor, 1st Cong. ch. 25 10
Winsted, 2d Cong. ch. 40 72
———, Middlesex Assoc. 5 15— 1,617 44

Legacies.—Ellington, Ellen S. Delano, by Harriet E. D. Fowler, Adm'x, 200 00
New London, Ellen T. Chapman, by Rollin U. Tyler, Ex'r, 2,940 44
Washington, Walter Burnham, add'l, 19,479 32
Woodbury, David C. Porter, add'l, 37 50—22,657 26

24,274 70

New York

Black Creek, Friend, 25 00
Brooklyn, Lewis-av. Cong. ch., 82.84; Puritan Cong. ch., 25, 107 84
Brookton, Cong. ch. 2 70
Buffalo, Plymouth Cong. ch. 10 00
Fairport, 1st Cong. ch., 33.50; A. M. Loomis, 5, 38 50
Fredonia, Alma R. Hubbard, for China, 6 16
Gaines, Cong. ch. 9 90
Gloversville, 1st Cong. ch. 151 32
Homer, Chas. O. Newton, for China, 10 00
Ithaca, 1st Cong. ch. 73 96
Johnsonburg, Cong. ch. 3 00
Mannsville, Cong. ch. 15 90
Moravia, 1st Cong. ch. 35 00
Morrisville, 1st Cong. ch. 10 00
Mt. Kisco, Benjamin Durham, 5 00
New York, Manhattan Cong. ch., 250; Bethany Cong. ch., 32; Pilgrim Cong. ch., Ladies' Aid Soc., 15, 297 00
Owego, 1st Union Presb. ch. 23 40
Port Leyden, Cong. ch. 4 30
Tallman, Cong. ch. 11 71
Walton, 1st Cong. ch. 94 97
Warsaw, Cong. ch., for Tungchow, and to const. *J. J. Schneckenberger*, H. M. 100 00
Westmoreland, 1st Cong. ch. 35 00
———, A deceased friend, 1,000 00— 2,070 66

Legacies.—Brooklyn, Chas. A. Hull, add'l, 47.50; Sarah Marion Combes, by Watts A. Johnson, Ex'r, 229.25; Osmond H. Schreimer, by Ella V. Perrine, Ex'x, 500, 776 75

2,847 41

New Jersey

Grantwood, Cong. ch. 15 00
Jersey City, Waverly Cong. ch. 10 00
Montclair, 1st Cong. ch., toward support Rev. and Mrs. H. W. Hubbard and Dr. and Mrs. J. F. Cooper, 500 00
Newark, 1st Cong. Jube Memorial ch. 13 86
Nutley, St. Paul's Cong. ch. 40 00——578 86

Pennsylvania

Corry, Cong. ch. 50 00
Philadelphia, Pilgrim Cong. ch. 10 00
Pittston, Welsh Cong. ch. 31 52
Wilkesbarre, 1st Cong. ch. 19 20——110 72

Ohio

Amherst, 2d Cong. ch. 9 00
Cleveland, Archwood-av. Cong. ch., 25; 1st Cong. ch., 19; Grace Cong. ch., 18; Trinity Cong. ch., 7, 69 00
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 53, 278 00
East Akron, Rachel Davies, 5 00
East Cleveland, Calvary Cong. ch. 5 00
Jefferson, Cong. ch. 29 00
North Fairfield, Cong. ch. 10 00
Oberlin, W. V. Metcalf, 50 00
Sandusky, 1st Cong. ch., for Mindanao, 24 18
Shandon, Cong. ch. 26 35
Toledo, Washington-st. Cong. ch., A. D. Jones, 2 00
———, A deceased friend, 500 00— 1,007 53

Legacies.—Elyria, Mrs. Mary J. Levagood, interest on legacy, 13 75
Greenwich, Mrs. Lucy A. Frayer, by C. C. Bebout, Adm'r, 500 00
Mad River, Frances Jane Snodgrass, by W. A. Hale, Trustee, add'l, 204 85——718 60

1,726 13

District of Columbia

Washington, Friend, for work in Turkey, 50 00

North Carolina

Tryon, Cong. ch. 21 75

Florida

Cocoanut Grove, Cong. ch. 2 00
Daytona, 1st Cong. ch. 107 10
West Tampa, Cuban Cong. ch. 3 00——112 10

Young People's Societies

New York.—Brooklyn, Central Y. P. S. C. E., 10; New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 60; Tallman, Y. P. S. C. E., for Adana, 15, 85 00

Sunday Schools

Connecticut.—Monroe, Cong. Sab. sch., 2.50; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 18.13; Southington, 1st Cong. Sab. sch., 8.45, 29 08
New York.—Schenectady, Pilgrim Cong. Sab. sch. 20 00
Pennsylvania.—Centerville, Cong. Sab. sch. 5 00
Ohio.—North Fairfield, Cong. Sab. sch. 3 00

57 08

INTERIOR DISTRICT

Tennessee

Johnson City, Frank A. Clark, 15 00
Nashville, Union ch., Fisk University, 25 00—— 40 00

Texas

Dallas, Central Cong. ch. 47 97

Illinois

Abingdon, 1st Cong. ch. 27 25
Aurora, New England Cong. ch. 58 75
Canton, 1st Cong. ch. 25 00

Chicago, South Cong. ch., of which 30 from Mrs. H. P. Johnston, 41.50; Warren-av. Cong. ch., 29.13; Windsor Park Cong. ch., 18; West Pullman Cong. ch., 11.28; Madison-av. Cong. ch., 8; Thomas Memorial Cong. ch., 3.75, 111 66
Downer's Grove, Cong. ch. 30 00
Evanston, 1st Cong. ch., toward support Rev. C. H. Haas, 200 00
Galesburg, Friends in Knox College, through Merle C. Winn, for Aruppukottai, 124 00
Granville, Cong. ch., for Rhodesia, 50 00
La Moille, 1st Cong. ch. 17 19
Moline, 2d Cong. ch. 10 00
Morris, 1st Cong. ch. 24 32
Oak Park, 3d Cong. ch., 25.23; 6th Cong. ch., 15, 40 28
Paxton, Cong. ch. 24 10
Pecatonica, 1st Cong. ch. 12 00
Rantoul, 1st Cong. ch. 8 40
Roscoe, Cong. ch. 3 99
Seward, R. E. Short, 900 00
Wythe, Cong. ch. 8 00—1,674 94

Michigan

Detroit, Fort-st. Cong. ch. 25 00
Grandville, Cong. ch. 6 00
Hopkins, 2d Cong. ch. 18 00
Jenison, Cong. ch. 2 00
Maple City, Cong. ch. 1 00
Rockford, Cong. ch. 10 00
Three Oaks, E. K. Warren, for work among the Mangs, 100 00——162 00

Wisconsin

Earl, Cong. ch. 2 00
Lancaster, 1st Cong. ch. 16 25
Mazomanie, Cong. ch. 6 25
Milwaukee, L. G. Millard, 5 00
New Richmond, Cong. ch. 10 00
Rio, Cong. ch., Miss. Soc. 9 00
Whitewater, Cong. ch. 23 75
Windsor, Union Cong. ch. 11 75
Withee, 1st Cong. ch. 3 00—— 87 00

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 97 70

Iowa

Alden, Cong. ch. 14 00
Alexander, Cong. ch. 1 00
Britt, 1st Cong. ch. 22 40
Carnforth, Cong. ch., Ladies' Aid, 2 00
Cass, Cong. ch. 4 50
Chester Center, Cong. ch. 6 56
Davenport, Berea Cong. ch. 11 17
Eldora, Chas. M. Duren, 25 00
Garden Prairie, Cong. ch. 4 73
Gowrie, Cong. ch. 12 00
Montour, Cong. ch. 1 90
Onawa, Cong. ch. and Ladies' Aid, 26 87
Rowley, Mrs. D. Woodruff, 1 00
Sheldon, Cong. ch., R. W. Aborn, 101 00
Tabor, Cong. ch. 16 50
Winthrop, Cong. ch. 5 57——256 20

Missouri

Cameron, 1st Cong. ch. 12 00
Lebanon, 1st Cong. ch. 15 00
Neosho, 1st Cong. ch. 32 00
St. Louis, Pilgrim Cong. ch., 175; Olive Branch Cong. ch., 9.10, 184 10——243 10

South Dakota

Columbia, Cong. ch. 2 40
Gothland, Cong. ch. 5 28
Henry, Cong. ch. 4 00
Redfield, M. A. Loomis, 50 00
Running Water, Cong. ch. 1 60
Springs, Cong. ch. 86—— 64 14

Nebraska

Arcadia, Cong. ch. 7 00
Bertrand, 1st Cong. ch. 10 00
Liberty, Cong. ch. 23 85
Madrid, Cong. ch. 8 00
Monroe, Cong. ch. 1 50
Scribner, Cong. ch. 22 00
Wilsonville, Walter N. Giles, to const. *himself,* H. M. 100 00——172 35

Kansas

Lawrence, Plymouth Cong. ch. 56 25
Leavenworth, 1st Cong. ch. 15 00
Manhattan, Cong. ch. 22 00
Onaga, 1st Cong. ch. 5 00
Paola, Plymouth Cong. ch. 8 75
Sedgwick, Plymouth Cong. ch. 8 00
Tonganoxie, Cong. ch. 4 40
Topeka, Central Cong. ch. 30 00
Valley Falls, Cong. ch. 8 00——157 40

Wyoming

Cheyenne, Cong. ch., Women's Home and For. Miss. Soc. 3 45
Federal, Cong. ch. 75
Glendo, Cong. ch. 30—— 4 50

Colorado

Denver, Wedding gift, 5 00
———, Ger. Brotherhood of Colorado, 151 20——156 20

Young People's Societies

Illinois.—Chicago, The Miss. Study and Prayer Union of The Moody Bible Institute, for Mt. Silinda, 12 50
Wisconsin.—Osseo, Y. P. S. C. E., for Harpoot, 5 80
Missouri.—Cameron, 1st Y. P. S. C. E. 2 00
North Dakota.—Beach, Y. P. S. C. E. 1 60
21 90

Sunday Schools

Alabama.—Beloit, Union Cong. Sab. sch., for Mt. Silinda, 2 50
Louisiana.—Jennings, Cong. Sab. sch., for Shaowu, 10 00
Texas.—Dallas, Winnetka Cong. Sab. sch. 2 15
Illinois.—Chicago, North Shore Cong. Sab. sch., 53.67; Bethany Union Sab. sch., 50, 103 67
Michigan.—Corinth, Cong. Sab. sch. 2 50
Wisconsin.—Brandon, Cong. Sab. sch. 3 22
Nebraska.—Liberty, Cong. Sab. sch., 4.93; Weeping Water, Cong. Sab. sch., 16.90, 21 83
Wyoming.—Wheatland, Cong. Sab. sch. 14 50
160 37

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura, 11 00

Idaho

Genesee, Cong. ch. 7 75
Lewiston, Plymouth Cong. ch. 3 52—— 11 27

Washington

Bellingham, 1st Cong. ch. 14 90
Irby, Emmaus Ger. Cong. ch., Conrad Schaefer, 80 00
Lakeside, Cong. ch. 1 20
Longbranch, Cong. ch. 7 00
Seattle, Plymouth Cong. ch., 350; Fairmount Cong. ch., 8, 358 00
Washougal, Cong. ch. 3 18——464 28

Oregon

Portland, 1st Cong. ch., toward support Rev. and Mrs. E. D. Kellogg, 250 00
Sherwood, Hood River Cong. ch. 4 21——254 21

California

Bowles, Cong. ch. 10 00
Escondido, Friend, 10 00
Hercules, Mr. and Mrs. B. T. Elmore, 15 00
Oakland, Mrs. Perry L. Griffin, 5 00
Paradise, Cong. ch. 1 44
San Francisco, 1st Cong. ch. 92 00——133 44

Young People's Societies

Washington.—Hillyard, Y. P. S. C. E., for Vadala, 25 00
California.—San Diego, 1st Y. P. S. C. E., for Harpoot, 25; San Mateo, Y. P. S. C. E., Intermediate Dept., for Harpoot, 10, 35 00

60 00

Sunday Schools

Washington.—Walla Walla, Cong. Sab. sch. 15 00
California.—Graham, Cong. Sab. sch., 4; Stockton, 1st Cong. Sab. sch., Primary Dept., for Mt. Silinda, 5; Tulare, Walnut Grove Cong. Sab. sch., for Madura, 2.85, 11 85

26 85

MISCELLANEOUS

Turkey

Tarsus, Miss. Soc., through Mrs. Mary C. Rogers, for evangelistic work in Fenchow, 22 00
Trebizond, Rev. and Mrs. L. S. Crawford, 10 00—— 32 00

FROM WOMAN'S BOARDS

From *Women's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,109 00
For enlargement of girls' school building, Paotingfu, 500 00
Toward new site for girls' school, Chihuahua, 2,300 00—15,909 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 3,500 00

For Techow Girls' School and Dormitory, 3,000 00
For building, for work of women and children connected with Hartwell Memorial ch. 100 00—6,600 00

From *Women's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 402 00

22,911 00

Additional Donations for Special Objects

Maine.—Hampden, Friends, for native teachers, care Rev. R. A. Hume, 100; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 131.75; do., Portland, for work, care Rev. J. E. Merrill, 24.66; Woodfords, Mrs. Emma F. Southworth, for school for married women, care Rev. W. O. Pye, 45, 301 41
Vermont.—Proctor, B. F. Taylor, for hospital, care Rev. L. J. Christian, 3; St. Johnsbury, South Cong. ch., Rev. Chas. H. Morse, for student, care Rev. L. F. Ostrander, 5; Westminster West, Cong. Sab. sch., for pupil, care Wm. E. Hitchcock, 12. 20 00
Massachusetts.—Boston, Cong. ch. (West Roxbury), for boys' school, care Rev. J. F. Edwards, 25; do., Mt. Vernon Chinese Sab. sch., for evangelistic work, care Rev. C. A. Nelson, 32; do., 2d Y. P. S. C. E., Intermediate Dept. (Dorchester), for work, care Luther R. Fowle, 21; do., Friends, by G. H. Gutterson, for Pasumalai College, 4; Boxford, Friend, for hospital, care Dr. H. N. Kinnear, 5; Cambridge, Prospect-st. Y. P. S. C. E., Jun. Dept., for bed in hospital, care Dr. and Mrs. F. F. Tucker, 20; do., Estate of Samuel H. Scudder, for care of burial ground, Pulney Hills, Madura, 16.40; Lawrence, Betty Eicke, for pupil, care Miss Susan Orvis, 10; Magnolia, Mrs. W. B. Closson, for King School, care Miss C. R. Willard, 3; Marlboro, Mary B. Witherbee, for King School, care Miss C. R. Willard, 3; Northampton, 1st ch. of Christ, Mrs. Henry N. MacCracken, for children's ward in hospital, care Dr. F. F. Tucker, 250; Pittsfield, Adaline Fox Russell, for work in Madura, 10; Somerville, Climena Philbrick, for pupil, care Rev. E. H. Smith, 10; Springfield, Chas. A. Pierce, for student, care Rev. J. J. Banninga, 25; Sterling, Mrs. E. Kent, for pupils, care Rev. C. H. Maxwell, 39; Winchester, Friends, for pupil, care Rev. E. H. Smith, 10; Worcester, Friends, through Miss M. L. Sanford, for pupil, care Miss Mary F. Denton, 30, 513 40
Connecticut.—Hartford, Dr. G. C. Raynolds, for work, care Dr. G. C. Raynolds, 81; do., Friend, for work, care Mrs. G. G. Brown, 50; New Haven, Mrs. Agnes W. Heermance, for men's ward in hospital, care Dr. F. F. Tucker, 43; do., Mrs. Chas. M. Mead, for hospital, care Rev. L. J. Christian, 3; South Coventry, 1st Cong. ch., John L. Chandler, by Mrs. Mary E. Topliff, for hospital, care Dr. H. N. Kinnear, 3; Wethersfield, Cong. ch., for use of Rev. J. J. Banninga, 9, 189 00
New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Gloversville, James W. Green, for hospital, care Rev. L. J. Christian, 25; Poughkeepsie, Mrs. Edward F. Carey, for hospital, care Dr. H. H. Atkinson, 25, 70 00
New Jersey.—East Orange, Theodore Hampson, for scholarship, care Rev. T. D. Christie, 25; Hanover, Men's Bible Class of 1st Presb. Sab. sch., for scholarship, care Dr. F. F. Tucker, 25, 50 00
Pennsylvania.—Ardmore, 1st Presb. Sab. sch., Primary Dept., for pupil, care Miss Mary W. Riggs, 10; do., Mrs. Chas. H. Ludington, for pupil, care Rev. T. D. Christie, 90; Mercersburg, Anna Myers, for hospital, care Rev. L. J. Christian, 2; Philadelphia, Susan G. Shipley, through National Armenia and India Relief Assoc., toward support Dr. Ruth A. Parmelee, 200; Pittsburg, Mrs. I. J. Kaysar, for hospital, care Mrs. F. F. Tucker, 5.25, 307 25
Ohio.—Cleveland, Mrs. J. C. Beardslee, for hospital, care Rev. L. J. Christian, 10; Milmore, Mr. and Mrs. Henry Korb, 5, Bertha Meeker, .25, all for hospital, care Rev. L. J. Christian, 5.25; Oberlin, Oberlin-Shansi Memorial Assoc., of which 40 for pupils and 83.33 for native helper, Shansi, and 1,100 for expenses of Shansi Memorial Academy, 1,223.33; do., Mrs. Henry C. Haskell, for church building, care Rev. E. B. Haskell, 10; Springfield, 1st Cong. Sab. sch., for work, care Miss Irene Dornblaser, 55; do., Alice H. Stewart, for use of Miss Irene L. Dornblaser, 20; ———, Friend, for work in Madura, 100, 1,423 58

Maryland.—Baltimore, John C. Thomas, for work, care Rev. and Mrs. E. H. Smith, 15 00
West Virginia.—Morgantown, Rose M. Sweeney, for King School, care Miss C. R. Willard, 3 00
Illinois.—Chicago, Pilgrim Cong. ch., H. L. Kellogg, of which 10 for work, care Rev. W. C. Cooper, and 10 for work, care Miss H. J. Fischer, 20; do., Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., M. A. H., of which 50 for King School and 25 for use of Miss C. R. Willard, 75; Evanston, Mrs. Chas. G. Dawes, for pupil, formerly care Rev. H. G. Bissell, 15; Gridley, Bessie G. Kent, for pupil, care Mrs. G. G. Brown, 6; Jacksonville, Friend, for village school, care Rev. E. Fairbank, 20, 154 00
Michigan.—Battle Creek, Geo. C. Tenney, 40, and J. H. Kellogg, 10, for work, care Dr. F. D. Shepard, 50; Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 10; East Lansing, Bertha E. Thompson, for pupil, care Mrs. R. S. Stapleton, 50, 110 00
Wisconsin.—Florence, Harald Rasmussen, for hospital, care Rev. L. J. Christian, 1; Madison, Mrs. J. R. Connors, for work, care D. C. Churchill, 3; Milwaukee, Dr. Henry S. Hollenheck, for work in Kamundongo, care Rev. W. H. Sanders, 100, 104 00
Minnesota.—Granada, Ira Clynick, for hospital, care Rev. L. J. Christian, 1; St. Paul, Edward A. Webb, in memory of Rev. Edward Webb, for building a church at the North Gate, Madura, 5,197.82, 5,198 82
Iawa.—Cherokee, Mrs. Clarinda E. Wellman, for hospital, care Rev. L. J. Christian, 1; Chester Center, Cong. Sab. sch., for use of Rev. G. E. White, 7; Des Moines, Plymouth Cong. ch., Plymouth Home Circle, for work, care Miss Grace A. Funk, 9.50; do., Annie D. Merrill, of which 50 for hospital, care Dr. J. K. Marden, 50.50 for work, care Rev. Geo. E. White, and 50 for work, care Mrs. Geo. E. White, 150.50; Iowa Falls, Mrs. F. D. Peet, for pupil, care Miss F. K. Bement, 5; Whiting, Willard B. Whiting and family, through A. A. Ward, for pupil, care do., 10, 183 00
Missouri.—Meadville, Mrs. E. C. Abell, for hospital, care Rev. L. J. Christian, 3 00
Nebraska.—Crete, Mrs. F. I. Foss, for pupil, care Miss Edith Tallman, 10; Lincoln, Vine Y. P. S. C. E., for new church building, care Rev. Thos. King, 17; do., Mr. and Mrs. G. O. Smith, for native helper, care Dr. F. F. Tucker, 45; Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1; Wilsonville, Walter N. Giles, for school for married women, care Rev. W. O. Pye, 50, 123 00
Kansas.—Ottawa, Mrs. G. F. Stephenson, for work, care Miss Grace A. Funk, 30 00
Montana.—Livingston, Rev. E. W. Cross, for school for married women, care Rev. W. O. Pye, 25 00
Colorado.—Berthoud, Clara E. Thomas, for Shattuck Memorial Hall, care Rev. F. H. Leslie, 5; Fort Morgan, Cor. Cong. Sab. sch., of which 5.35 for orphan children, care Miss Sarah A. Stimpson, and 5.35 for work among children, care Rev. C. H. Maas, 10.70, 15 70
Washington.—Cheney, 1st Cong. ch., Ladies' Miss. Soc., for hospital equipment, care Dr. F. F. Tucker, 10 00
California.—Beverly, Miss N. Bruggemeyer, for Bible-woman, care Miss M. E. Andrews, 25; Claremont, Mrs. Wm. Renwick, for work, care Mrs. G. H. Huhbard, 30; Los Angeles, L. W. Keister, for school, care Rev. E. Fairbank, 50; Saratoga, Cong. Sab. sch. class, for pupil, care Miss Lucile Foreman, 30, 135 00
Canada.—Montreal, Amer. Presb. Sab. sch., for use of C. C. Fuller, 20; Wiarton, Thos. Baldwin, of which 35 for native helper, care Rev. E. H. Smith, and 5 for hospital, care Rev. L. J. Christian, 40, 60 00
England.—Torquay, Christine Wilkes, for hospital, care Dr. J. K. Marden, 159 39
Ireland.—Youghal, Basil Orpin, for village work, care Rev. E. A. Yarrow, 239 75

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For girls' compound, care the Misses Melville,	50 00	
For native teacher, care the Misses Melville,	70 00	
For kindergarten work, care the Misses Melville,	2 75	
For Elizabeth Jones Memorial Hall, Girls' Boarding School, care the Misses Melville,	100 00	
For building, Girls' Boarding School, care the Misses Melville,	60 00	
For work, care Miss E. C. Clarke,	5 00	
For pupil, care Miss Nina E. Rice,	35 00	
For orphanage, care Mrs. H. H. Riggs,	5 00	
For work, care Mrs. Mary C. Winsor,	10 00	
For use of Miss E. B. Fowler,	30 00	367 75

From *Woman's Baard of Missions of the Interiar*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupil, care Miss Delpha Davis,	17 25	
For Bible-woman, care Miss Frances K. Bement,	27 50	
For use of Miss Grace E. McConnaughey,	50 00	94 75
		9,905 80

From *Waman's Baard af Missians for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

Less item transferred to Regular W. B. M. P.	2 00
	9,903 80
Donations received in March,	49,270 08
Legacies received in March,	40,906 88
	90,176 96

Total from September 1, 1914, to March 31, 1915. Donations, $162,891.89; Legacies, $108,703.57 = $571,595.46.

Albanian Hospital

Michigan.—Detroit, Mary E. Hawkins, 5 00

Arthur Stanwood Jordan Fund

Massachusetts.—Clinton, Rev. W. W. Jordan, 10 00

Shansi School Fund

Illinois.—Chicago, H. L. Kellogg, 10 00
Massachusetts.—Boston, Friend, 50; do., Margaret F. Herrick, 15; North Billerica, Mrs. E. R. Gould, 5, 70 00
Maryland.—Baltimore, John C. Thomas, 25 00
105 00

Van College Fund

Connecticut.—Hartford, Puzant Livonian, 2; Lakeville, Friend, 25; Newington, Agnes W. Belden, 25; do., Julia M. Belden, 10; New Britain, 1st ch., collection, 5.86; ———, Friend, 100, 167 86

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